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Ex Dictis S. Patricii, In Libro Armacano, fol. 9.

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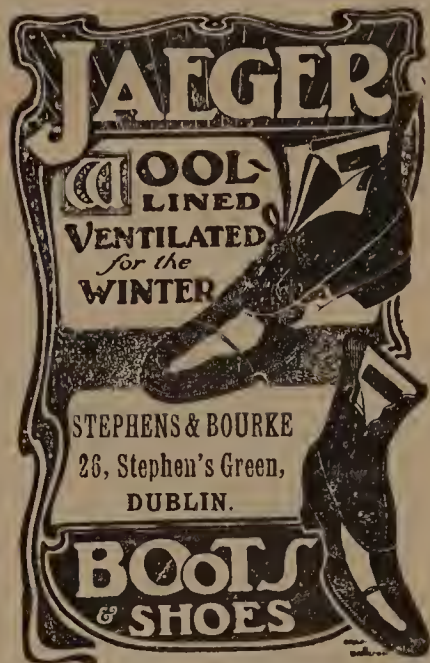
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DR. RICHARD O'CONNELL AND THE 'NEW RELIGION' IN KERRY

1603-1653

IN the manuscript work of Dr. John Lynch—*De Praesulibus Hiberniae*—described in an interesting paper by Father Boyle, in the I. E. RECORD of September, 1902, there is an account of the life and labours of Dr. Richard O'Connell, who ruled the diocese of Ardfert and Aghadoe during a very eventful period of our history. And this chapter of biography is valuable, not merely because it has preserved an interesting portion of diocesan history, but because it contains an accurate account of a bishop, who not only took a prominent part in the affairs of the 'Kingdom of Kerry,' but also in matters of decidedly national interest and importance. And the record of the labours of this almost forgotten Bishop of Ardfert would, perhaps, be also of interest to Irishmen even outside this county, when it is known he sprang from that same family which during several centuries gave many distinguished men to the service of this country, and which produced in modern times our greatest Irishman, Daniel O'Connell, the Liberator. From various documents, too, happily published by Cardinal Moran in the *Spicilegium Ossoriense*, it is clear Dr. Richard O'Connell must have been a very prominent figure in the Irish Church of his day, being very widely and favourably known to the leading ecclesiastics of that time—the archbishops of Dublin, Cashel, Tuam, etc. But more than

all is the history of this life useful, because it illustrates for us the methods adopted by the Irish bishops and priests in combating the advocates of the 'New Religion,' and thus serves to explain how, when other lands unhappily fell away from Catholic unity, Ireland remained steadfast and true to the ancient faith and Church.

Richard O'Connell, the future bishop, was born in the year 1575, at Ballycarberry Castle, pleasantly situated on the right bank of the Caherciveen river—about one mile west of that town. The family occupied this stronghold as hereditary constables of the MacCarthy More, and held then, and since, a very prominent position among the Catholic gentry of the county. Besides the bishop, the Church received from it many others, who, in times of stress and trouble, gave faithful service in the ranks of the secular and regular clergy. Archdeacon Lynch mentions particularly two brothers of the bishop, Dr. Denis O'Connell, an eloquent and effective preacher in his time, and Father Maurice O'Connell, Provincial of the Augustinian Order. Very many of its members too, devoted themselves to a military life, obtaining high rank in the army, and fighting at the Boyne, at Aughrim, and at Limerick, on the right side indeed, but unfortunately on the beaten side. The Bar, however, got the greatest scion of this ancient sept—certainly the one best known, and best loved by Irishmen, Daniel O'Connell, who won Catholic Emancipation, and thus did so much for the civil and religious amelioration of his country. And, indeed, if there is one thing more than another, for which throughout its history this family has been remarkable, it is its staunch and unswerving loyalty on every occasion to the ancient faith and Church during the long and troubled period of persecution.

The Bishop of Ardferf had the inestimable blessing of pious and religious parents, who, in those days when heresy was making insidious efforts to allure the Irish people from the faith, and when the younger members of distinguished families were made the special objects of attack, brought him up carefully in the practice of virtue and in the love of Catholic truth and principles. In his own home, too, he got—what in after years was specially valuable to him—a know-

ledge of the Irish and English languages—that bilingual training to which some attribute such important mental results. Nor had he to leave the barony of Iveragh to obtain a knowledge of Greek and Latin, which was imparted to him by one of those teachers of the ancient classics, who had been so numerous in Kerry then, and made the inhabitants of the 'Kingdom' famed, deservedly or not, throughout Ireland for their acquaintance with the tongues of Greece and Rome. Unfortunately, the classical teacher of the ancient type, owing to many causes, is almost as rare in Kerry to-day as the Megalosaurus or the Mastodon of prehistoric ages. And thus equipped mentally, able to speak fluently Irish and English, and knowing some Latin and Greek, young Richard O'Connell resolving to enter the sacred ministry, and having no opportunities in Ireland to pursue the studies suited to that sacred calling, set out for Spain which then and long after extended to our persecuted fellow-countrymen every facility and every assistance in its numerous colleges to prosecute their studies for the priesthood. Indeed, there seems to have been a special reason why Spain was selected by this young Kerryman, as the place of his studies. There was clearly constant and frequent intercourse for commercial purposes between his native district and that country. Mrs. Morgan John O'Connell, in her *Life of the Last Colonel of the Irish Brigade*, records a story of a woman in Iveragh, who went to her neighbour and borrowed a shawl, saying in an offhand way she wanted it for a short trip to Spain. Though the voyage might not have been thought such a trifling matter as this story would indicate, nevertheless there is no doubt our ancestors found it comparatively easy then to go to Spain, and young Richard O'Connell entered the ship at Valentia Harbour, which took him to that country, with little fears of such a journey.

The Archdeacon of Tuam does not state to what college in Spain Dr. O'Connell went. He merely informs us it was in that country he improved his knowledge of classical and polite literature, and got an excellent training in philosophy and theology. The learned Archbishop of Tuam, in an address delivered at Maynooth College on the occasion of its

centenary, paid eloquent tribute to the good work done by the university of Salamanca for the Irish students exiled from home in those dark days, and perhaps it was there the Bishop of Ardfert got his excellent training in the various branches of ecclesiastical knowledge. But we know for certain he obtained the degree of doctor in sacred theology at Seville, and the doctorate in civil and canon law either in Belgium or in Italy, in both of which countries he travelled much.

To those who live in the twentieth century, it may appear strange how easy Irishmen found it to travel then. But Professor G. T. Stokes in an interesting chapter in his *Ireland and the Celtic Church*, shows how our adventurous fellow-countrymen reached remote places in Palestine, Egypt, and even in Iceland, at a much earlier period—the eighth century—when too the difficulties of travel must have been very much greater. In those far-off times, men were not overburthened, nor encumbered with unnecessary or superfluous baggage, led simple lives, had simple tastes, and as a consequence showed greater mobility than the more fastidious travellers of modern times, who have all the assistance of Gaze and Cook. Moreover, the difficulties of travel for Irish students then were to a great extent removed owing to the widespread sympathy with them throughout Europe because of all our country was suffering in defence of the faith and loyalty to the ancient Church. And perhaps, too, the knowledge of the great benefits, conferred by the preaching and labours of the early Irish saints, Columbanus, Virgilius, Gall, and a host of others, prompted that ready and cheerful hospitality, which was in reality merely the paying off of a debt thus incurred in former times. In any case, it is quite evident Irish students then travelled much, and found it comparatively easy to do so, while from their subsequent careers on the Irish mission they seem to have been a striking exception to that rule, so often quoted—‘qui multum peregrinantur, raro sanctificantur.’ They returned after their Continental experiences, not only men of deep and varied knowledge, and refined manners, but men of saintly lives as well.

After such a career abroad, right well educated in the

various branches of ecclesiastical science, Dr. O'Connell returned to Kerry in 1603. The period of his absence had been a specially trying one to his native county. For nearly twenty years it had been the theatre of successive military expeditions, sent by Elizabeth against the Earl of Desmond, against the Spaniards, who had landed at Smerwick harbour, and against many of its chieftains, who had at various times been in revolt against the government of the queen. And as a consequence, the religious and moral condition of the diocese suffered severely. The passage or quartering of an army in any district, especially in times of political or religious excitement, could hardly have any other but evil effects. Moreover, it was a period when military discipline was not so strictly enforced as it is in more modern times, and the virulent bigotry not only of the leaders, but even of the common soldiers, seems to have been exercised without any restraint whatsoever. It is only natural, therefore, to expect that the Kerry with which Dr. O'Connell and the other priests who returned from the Continent with him had to deal supplied an ample field for the exercise of their zeal and energy. And this is exactly what Dr. Lynch states was the condition of things in Kerry at that particular time, and the difficulties which its bishops had to face are briefly stated by him in the following sentence. 'In hoc episcopatu magna laborandi seges enata est, in qua sentes haeresum et corruptio morum sic excreverunt ut ad cos excindendos et evellendos severioris disciplinae fax adhibenda fuerit.'¹

After his appointment as Vicar-General of Ardfert by Dr. Kearney, Archbishop of Cashel, in 1611—for Kerry had no bishop for many years—Dr. O'Connell set to work diligently to check the evils referred to in this passage from the Archdeacon of Tuam—the growth of heresy and the decay of morals. And the historian goes into detail, and gives an interesting example of the difficulties which he had to meet, and which in due time he overcame. The parish priest of Tralee at that time spoke the Irish language only, and after he celebrated Mass as usual on Sunday mornings had a kind

¹ *De Praes. Hib.*

of Protestant service—*ritus Calvinianus*—conducted in his church in the afternoon, which the faithful were compelled to attend, and at which a sermon in English to propagate heresy was preached and English prayers were recited by a school-master named Matthew Cooney. As a result, this people, hitherto untainted by false doctrine, began gradually to learn it. But what was the origin of this strange service, or who was its chief author Dr. Lynch does not state; still his words are very much against this dubious parish priest. It might have been possible that this too innocent or too accommodating ecclesiastic did not know the consequences which were sure to follow from this system, which at least he tolerated if he did not initiate. Other difficulties, too, of even a more formidable kind, arose or already existed, but the Vicar-General, we are told, very soon ended these and similar innovations by a judicious but firm use of that punitive power vested in him before heresy and the decay of morals had made much advance in the diocese of Ardfert and Aghadoe.

With a view to secure the country for the future against the dangers which threatened it, Dr. O'Connell adopted all those means which he thought would be most effective to preserve religion in a satisfactory condition. And he was specially careful, first of all, with regard to the training and education of the priests who were to labour therein. Owing to persecution, the Irish Church had been then deprived for many years of colleges and seminaries in which a suitable and efficient body of clergymen could be trained, and as a consequence the Irish bishops had to be content with ministers sometimes unsuited to their work. At this time, however, the Continental colleges began to supply excellent priests and in sufficient numbers in spite of the greatest difficulties and dangers, and thus it was that Dr. O'Connell in a very short time was able to supply this remote district with a very efficient and well-instructed body of ecclesiastics. In a document published by Cardinal Moran in the *Spicilegium Ossoriense*,² giving an account of the state of the diocese of Ardfert and Aghadoe in 1633, when Dr. O'Connell was Vicar-Apostolic,

² Vol. i., p. 184.

it is stated Kerry had then one hundred priests, six of whom were doctors in sacred theology. Considering the population of the diocese at that time, ample provision seems to have been made for the spiritual wants of the faithful. Kerry now has not so many more priests engaged in missionary work, and certainly has fewer doctors of divinity. We have happily several bachelors and licentiates—all potential doctors—not yet however fully developed, having still to pass through some further stages in the process of evolution to the full doctorate. But time will remedy this drawback.

It was with similar purpose, too, that many years afterwards, when Dr. O'Connell was at length appointed bishop he established an ecclesiastical college in Tralee, which then as now was an important centre in the county. This might also have been an effort on the part of the bishop to carry out the decree of the Council of Trent with regard to the erection of seminaries in the various dioceses for the training of ecclesiastical students. And clearly the Irish bishops at this particular period were anxious about this matter, for among the demands made by the Commissioners sent by the Supreme Council of the Confederates in 1644 to treat with the king at Oxford regarding the terms of peace and the future treatment of the Catholic body, the right to establish seminaries and colleges obtained due prominence.³ In this college at Tralee the humanities, philosophy, and theology were taught, and Dr. Lynch has preserved for us the names of the professors appointed to teach therein—now for certain reasons specially interesting. They were Father Cornelius McCarthy, parish priest of Kileentierna, educated in the Irish College of Seville, who came to Kerry in 1642; Father Thaddeus Moriarty, a Dominican; Father Jeremiah O'Sullivan, of the Order of St. Francis; and Father James Mahoney, an Augustinian. The two first were subsequently martyred, and their names duly appear in the 'List of Irish Martyrs,' published in the January number of the I. E. RECORD. Evil times soon came upon this college at Tralee, and professors and students alike were compelled to fly. The Confederates were completely

³ Leland, vol. iii., p. 228.

beaten and broken, and Cromwell and Cromwellianism reigned supreme in Kerry. Driven from their occupation as teachers, those holy and learned men devoted themselves to missionary work, but even in that they did not long escape the rage of cruel persecutors. Father Cornelius McCarthy, when assisting the local parish priest in hearing confessions at a general station held in Keeloclohane Wood near Castlemaine, was taken prisoner, and was hanged at Fair Hill in the town of Killarney, on Trinity Sunday, 1652. Father Thaddeus Moriarty met a similar fate in the same place and in the same year. And it sad to think how many pass and re-pass this historic spot, unmindful of the awful scenes there enacted, not indeed so very long ago, regardless, too, of the brave and noble lives of Kerry Catholic priests and Kerry Catholic laymen, there laid down unflinchingly for the faith.

Besides founding a college at Tralee, Dr. O'Connell also, for the maintenance of ecclesiastical discipline, established even at that early period, annual synods, to which the clergy, even from the remotest districts, were bound to come, while he was most assiduous in preaching everywhere through his extensive diocese, especially during Advent and Lent, and on the more solemn feasts. And that he might carry out this scheme more effectively, he fixed his residence at Muckross, from which, as a central position, he could more conveniently and more easily pass to the northern or the southern districts of the county as occasion required.

But though Dr. O'Connell was always zealous, he was not always young and vigorous. Besides, it must have been most difficult then to reach many districts in Kerry, if we are to judge from some of the old roads which still remain from that time, when county surveyors seem to have bestowed little thought indeed on either the comfort or safety of travellers. And even now, in this day of free wheels and motor cars, and when our roads are much better, parts of Kerry are not easily or quickly reached. Hence it was that Dr. O'Connell, no longer able to travel himself, had to rely on the zeal and energy of very able and very holy vicars, who helped him much in the work which those trying times imposed upon him.

Regarding two of these, Father Edward Rice, and Father

Geoffrey O'Daly, Dr. John Lynch has preserved for us very interesting details, which throw a valuable light on the ways and methods of missionary priests and missionary life in remote districts at that period, and which go far to explain how the 'New Religion,' notwithstanding all the forces of this world brought to its assistance, made little or no headway, and won so few converts to its side. Father Rice was a native of Dingle (*in celebri municipio Dingle—Hussiae natus*), and belonged to a very respectable family, which continued to live in that town until very recent times. He had for many years traded there as a merchant, until at forty years of age he determined to change this mode of life, and desiring to become a priest he set out for Spain to study for that sacred calling. In due time he got ordained priest, and returned to his native town, labouring principally in converting many of its inhabitants, who, owing to the threats or bribes of its Protestant governors, had fallen away from the faith. In this work, in which he was engaged in 1613, it is recorded he had been most successful, and we are told his converts had one very valuable characteristic—too often rare in them—they had the grace of perseverance, and never afterwards wavered in the faith. But neither the town and district of Dingle, nor even the diocese of Kerry, which extends from Rattoo to the Durseys, supplied a field large enough for the zeal and labours of this saintly vicar. He could never be induced to take upon himself the care of a parish, and so he travelled, Dr. Lynch tells us, through the whole of Ireland, but especially through Munster, instructing, reproving, exhorting all those who needed his ministrations. He paid special attention to the teaching of the Catechism and the prayers to the people, and enlisted and organised the schoolmasters of his time in the same useful work. While he never allowed anyone, except one dangerously ill to approach the sacrament of Penance until first thoroughly instructed in Christian doctrine. The neglect of catechetical instruction by the clergy is generally assigned, justly or unjustly, as one of the principal causes of the rapid advance which the principles of the reformation made among the laity in other countries; but from the narrative of the Archdeacon of Tuam it is clear

that the Irish priests of the sixteenth and seventeenth centuries took special care and pains with regard to the due discharge of this important duty to the flocks under their care. And this holy man did not confine his energies to purely spiritual matters, but laboured also for the material improvement of his fellow-countrymen. He constructed many roads in Kerry, even in our own time the delight of the cyclist, and built there many bridges, which I fear are no longer in existence, except perhaps here and there a broken or tottering arch still allowed to remain to lend an additional charm to some of our lovely rivers. In this way it was that this Kerry Vicar of the seventeenth century lived and laboured, never accepting the care of a parish, but spending himself and whatever money he had amassed as a former Dingle merchant, in honest and constant endeavour to elevate his fellow-man, until at length after long and faithful service to his Church and country, full of years and good works, Father Edward Rice changed this life for a better in 1643.

The other Vicar mentioned with special praise in the *De Praesulibus Hiberniae*, was Father Geoffrey O'Daly, a member of the same family which gave the celebrated Dominicus de Rosario of European fame to the Order of Friars Preachers and which has been long settled in Kerry along the valley of the Maine. In early life, like all the O'Dalys of his time—for now they seem to be the most prosaic of Kerry people—he devoted himself to the study of Irish poetry, but in course of time, realising the vanity of worldly renown, he bade farewell to such studies, burned his youthful poetic effusions, and resolved to become a priest. Having acquired a knowledge of Latin in Kerry, he too set out for Spain, studied philosophy at the famous university of Alcala, and theology at Salamanca. After ordination, he returned to his native county, where in 1639 he was appointed parish priest of Tralee, and Dean of Ardfert. He was most remarkable as a preacher, and in that capacity delighted his audiences not only in the parish church at Tralee, but also in every part of the county. For the historian relates he made frequent journeys through Kerry for this purpose, and in this way it was, I would think, the bishops of that period supplied the work of our more

modern 'missions' and 'missioners.' And we are further told his efforts in this direction were attended with very excellent results on the lives of all those who had the pleasure of hearing him. And so great was his reputation for sanctity not only among his co-religionists, but even among those outside the fold, that it overcame the bigotry of the Protestant governor of Tralee, at the time, Sir Arthur Denny. So intolerant was this local magnate, that he threw into prison immediately any priests found exercising their sacred office in his district, but he was so much taken by the simplicity and holiness of life of Father Geoffrey O'Daly that he readily allowed him to perform publicly all the duties of his sacred calling. This Vicar, too, seems to have been a consulting theologian for the whole diocese, for his knowledge of Moral Theology was such that Dr. O'Connell ordered all to approach him whenever a specially difficult case of conscience arose. After a life of constant and very successful labour throughout the diocese, this great missionary, working to the end, died in his eighty-second year, somewhere in the barony of Muskerry, and was buried in the Abbey of Kilcrea, County Cork, in 1668.

With such efficient and zealous assistants, Dr. Richard O'Connell, during many years of stress and trial, carefully cultivated this remote corner of the Lord's vineyard, first as Vicar-General and afterwards as Vicar-Apostolic, having been appointed to this latter dignity in May, 1620.⁴ Still he was not made Bishop of Kerry for very many years after that date, the Roman authorities delaying for a particularly long time before making this appointment. And several most interesting documents relating to this matter, all equally laudatory of Dr. O'Connell, have been published by Cardinal Moran in his *Spicilegium Ossoriense*. We shall be content with quoting one, the letter of Dr. Malachy Queely, the martyred Archbishop of Tuam. It would appear he had been consulted by the Cardinal-Prefect of Propaganda with regard to the appointment of a bishop of Kerry, and especially with regard to the relative merits of Dr. Richard O'Connell, and Father

* *Spic. Ossor.*, vol. i., p. 128.

Daniel Daly, O.P., Dominicus de Rosario. The Archbishop's answer, written in the admirable Latin which the ecclesiastics of that time used, is very direct and clear, and leaves no doubt about his view of the excellent character of Dr. Richard O'Connell. This letter was written by the Archbishop on the 20th July, 1633 :—

Quod vero in dubium verti videbatur de Rmo. D. Richardo Conaldo ac de Rndo. Patre fratre Donaldo Dalaeo Ord. Praedicatorum, viro quidem pio et docto, uter illorum ad dictam Sedem episcopalem prae alio vehi mereretur, citra controversiam existimo Dominum Richardum multis nominibus praefendum, quippe qui pondus diei et aestus portavit, etiam nunc portat, quique eandem ecclesiam et gregem sibi commissum a 24 ad minus annis, non sine ingenti vitae periculo, cum maximo fructu animarum zelo, et utriusque hominis reformatione pie et fideliter gubernavit, omnibus se praebens exemplar bonorum operum et integrâ conversatione vitam ducens irreprehensam et praelato dignam.⁵

In accordance with the recommendation of the Archbishop of Tuam, and in response to various other documents of a similar kind sent by the Archbishops of Cashel and Dublin, and by others in high position, Dr. O'Connell was at length appointed Bishop of Kerry, and consecrated at Waterford on the 10th of June, 1643, by Dr. Thomas Walsh, Archbishop of Cashel, the assistant Bishops being William of Cork, and Dr. John Maloney of Killaloe.

It was about two years after this date that the Papal Nuncio, John Baptist Rinuccini, Archbishop of Fermo, arrived in Ireland, and Dr. O'Connell, who had been in the southern portion of the county administering the sacrament of Confirmation, went at once to meet him, overtaking him somewhere near Macroom. The historian relates that the Bishop of Ardfert was not content with the mere expression of his respect and good wishes, but gave proof of both by presenting a valuable horse to the Nuncio—probably a most acceptable and suitable gift to one who had to deal with the bad and uneven roads of that time. During the troubled period of the Nuncio's stay in Ireland, when, as sometimes since, honest and able men took opposite views with regard to the course best to follow, the Bishop of Ardfert and Aghadoe gave unwavering

⁵ *Spic. Ossor.*, vol. i., p. 186.

support to his policy, which would seem to have been the claim for the free and public exercise of the Catholic religion, as opposed to a bare and almost contemptuous toleration of it. Dr. O'Connell was present, and signed the decrees passed at the Synod of Waterford on the 12th August, 1646. He was also at Limerick with the Nuncio on that very remarkable occasion, when after a solemn procession through the city, the standards captured by O'Neill at Benburb, were deposited in St. Mary's Cathedral. But soon, however, owing to a severe attack of illness, and the infirmities of old age, the Bishop of Ardferd was no longer able to appear at subsequent meetings of the clergy, but always sent one of his Vicars-General, Dr. John Hussey, to represent him and support the policy of the Papal envoy. Dr. John Lynch, however, states that Dr. O'Connell did not publish in his diocese the censures passed on those who were in favour of the cessation with Inchiquin, believing that such a course would entail very evil consequences, as the peace party in Kerry was much more numerous than that which advocated the prosecution of the war. But the speedy and crushing victory of the Parliamentarians put an end to all disputes regarding the nature and quality of the peace terms, and Catholic bishops and Catholic laymen had soon other things to engage their attention and a difficulty of another kind to meet—the iron rule of Cromwell and his lieutenants.

And Kerry seemed to have been specially unfortunate in the governor set over it after the siege of Ross Castle, Captain John Nelson. He was one of the commissioners appointed by General Ludlow to draw up the Articles of Surrender of Lord Muskerry and the garrison in 1652. And there is one passage in this treaty which is specially interesting in the light of subsequent events. It reads: 'As to religion, we do declare it is not our intention, nor as we conceive, the intention of those whom we serve, to force any to their worship and service contrary to their conscience.' The garrison of Ross was particularly anxious about this point. Nelson, however, soon forgot, if not the letter, certainly the spirit of this article; for Dr. Lynch relates he either put to death or sent into exile every priest he was able to seize. Nor did the

aged Bishop long escape his active agents and spies. He was forced to fly from his house at Muckross, which was immediately burned down by Nelson's soldiers, and to seek refuge in some hiding-place not far away; for Dr. O'Connell determined, even at the risk of death, not to desert his flock. Soon, however, he was taken prisoner and robbed of any property he possessed. Even exceeding infirmity, or that respect which old age generally receives, did not save the good Bishop from the most cruel treatment at the hands of his Cromwellian persecutors. After robbing him, they put him on a horse without bridle or saddle and for the express purpose of exposing him to the ridicule of the people, took him in this way to the place of execution, Fair Hill, in the town of Killarney. This cruel act, however, so far from lowering the saintly Bishop in the estimation of his people, only excited in them greater sympathy for him in his sad position, and deep indignation against Nelson. On the payment of a fine of £300 he was allowed to remain at the house of a near relation and full namesake, Richard O'Connell of Killarney, afterwards 'transplanted' to Connaught. But notwithstanding the payment of this enormous sum, procured with great difficulty owing to the extreme poverty of Kerry Catholics then, Nelson continued to persecute the aged Bishop and the friends who took him in and gave him a home, until death brought him happy relief on the 13th July, 1653. He was buried in the old cathedral church at Aghadoe, at dead of night, as 'it was not lawful to have his funeral during the day.' And we can well imagine the feelings of those poor Catholics, as, at such an hour, and in such circumstances, they bore on their shoulders to his last resting place their faithful Bishop along the wretched and rugged road to Aghadoe, which still remains, though no longer used, and is yet called from its ancient use—Bohereen na Marav. They certainly were not the men likely to become converts to Protestantism, and it was the unflinching courage and unwavering fidelity of such men that made it possible to bury a bishop or other ecclesiastic as they were buried in after years with every public display of popular respect and reverence. If ever a monument had been erected to Dr. O'Connell there is no trace of it now in ancient Aghadoe.

It is one of those graveyards which impress upon the visitor very forcibly the truth—'etiam monumenta sua fata habent.' He has, however, that ideal grave which our poetic race loves so much—he lies 'on an Irish green hillside under green sods decked with daisies fair.' His epitaph, too, if ever written, must be sought elsewhere—let us hope it is in

. that book
By seraphs writ with beams of heavenly light,
On which the eyes of God not rarely look,
A chronicle of actions just and bright.

Like many other persecutors of God's Church, Nelson died a wretched death near Kildare, in 1665, duly described by Dr. John Lynch.⁶ His efforts to advance the 'New Religion' were attended with very little success so far as Kerry was concerned; for though there are some few Protestant families in the rural parishes, they are not numerous, and are the descendants of the various plantations from the German Palatinate and elsewhere, carried out by the Irish Parliament in the early part of the eighteenth century. The native population remained faithful to the old creed and Church, and the life of Dr. O'Connell, as recorded in the manuscript history of Dr. Lynch, shows that the watchful care of a holy bishop, aided by the zeal and energy of faithful and learned priests, constituted an important factor in bringing about this happy result.

DENIS O'CONNOR, C.C.

⁶ *De Praes. Hib.*

BEGINNINGS OF THE IRISH COLLEGE, ROME

I HAD been reading Father Sydney Smith's interesting article 'on the Suppression of the Jesuits,' in the current issue (March) of the *Month*, where he states (page 272) that Pope Clement had resolved to visit the Jesuits with some afflictions which would set people talking, and suspecting that they must have been suspected of some misbehaviour in Rome itself, and were not unlikely, therefore, to have offended elsewhere. A course of policy which Clement neatly explained as a 'letting of the lightning precede the thunderbolt.'

In this way the Bishops in the Papal States were recommended to deprive the Fathers in their dioceses of faculties to preach and hear confessions: first, the Irish College, then the Roman Seminary, which for a long time had been administered by the Jesuits, were submitted to an Apostolic Visitation, over which Marefoschio and his two subalterns—Alfani and Caraffa—presided. The ordinary methods of procedure were disregarded: the Jesuits were given no opportunity of putting in any defence, and judgment was pronounced against them, accusing them of negligence, domineering, defalcations, and other crimes, and the institutions were taken out of their hands.

I had read so far when there came to my recollection an old volume, bearing on this passage, which I chanced upon some years ago in the Howard portion of the library of the venerable English College, Rome. It was an old volume bound in pergameno, and was printed at Rome, if my memory serves me, at the Vatican Press, in the year, 1772. It was a 'Sommario' or report of the relations existing between the students of the Irish College, Rome, and their Jesuit superiors, prior to the apostolic visit of Cardinal Marefoschio, to which Father Sydney Smith makes reference. Cardinal Marefoschio was appointed visitor to the College on 6th March, 1771; but his subaltern or co-visitor to the Irish College was not Alfani nor Caraffa, but Monsignor Sersale, who was appointed on March 20 of that year.

If not as throwing light on the persecution of the Jesuits

in those days, at least as a scanty record of an unpleasant chapter in the Irish College history, it may not be uninteresting to set down here some notes which curiosity led me to take from the book when chance threw it in my way.

The Irish College in Rome began in the days of Urban VIII., when Cardinal Ludovic Ludovisi, Archbishop of Bologna, and Protector of the Irish kingdom, conceived the idea and communicated it to Father Luke Wadding, an Irish Minor-Observant, who had just founded the monastery of St. Isidore.

As early as 1626 the Cardinal had interested himself in six young Irishmen who were living in Rome: four of them he placed in the English College, and the remaining two elsewhere, supplying all their necessary expenses. But Luke Wadding thought it wiser to have them by themselves under priests of their own race, who would know their character, and the events and circumstances of their country more intimately. Moreover, a trial of two years had taught Cardinal Ludovisi 'that the Irish students adapted themselves with difficulty to live with those of other nations.'

A house was rented near the convent of St. Isidore, and a sum of 150 scudi was placed in Father Luke Wadding's hands to furnish it withal. The six young men entered in residence; and the Cardinal gave an annual sum of 600 scudi for the maintenance of the six students, a rector, and one single servant; the whole being under the guiding care of Father Wadding. The new house was opened on 1st January, 1628, and the first rector was the Rev. Eugene Coleman, a secular, who died after six months, and was replaced by Rev. Martino Valesio (possibly a Latinised form of Walsh), who in turn made room for a religious from St. Isidore's.

The rules of the new College were drawn up by Father Luke Wadding, approved by Cardinal Ludovisi, and proclaimed or promulgated on January 28, 1628. Before long two more students were being supported on the modest revenue of 600 scudi a year; and in the various philosophical and theological 'disputations' held publicly in Rome these Irishmen showed remarkable ability. In fact they stood so high in favour with Pope and Curia that Propaganda allowed each student a viaticum of 15 scudi, and each religious from St.

Isidore's 10 scudi, when returning to Ireland; and Pope Urban further granted them the same privileges for ordination as had hitherto belonged to the Propaganda students.

In 1632 Cardinal Ludovisi died at Bologna, aged 37 years. His will, dated 1629, left the Irish College to the care of the Jesuit Fathers, and set apart the annual sum of 1000 scudi for its up-keep. He further ordered a house to be bought for the students, and he made over to them a 'podere,' and a vineyard at Castel Gandolfo, to serve, no doubt, as a source of income and as a 'villeggiatura.'

Prince Nicholas Ludovisi, the Cardinal's heir, bought for the College that same house in which the students lived, and which had hitherto been rented; he handed over the Gandolfo property, and began the payment of the 1000 scudi a year. My notes make no mention of the podere, but it is to be presumed all the terms of the will were obeyed.

Thus encouraged, Father Luke Wadding was anxious to make preparation for four more students, on which account, as we read in his life, he received the congratulations of the Irish Bishops.

The Jesuits now claimed the foundation, and were opposed by Prince Nicholas and Father Wadding, who, as the *Sommario* puts it, 'thought it better obey the spirit rather than the letter of the Cardinal's will.'

Urban VIII. appointed a commission of four Cardinals (Bentivoglia, Spada, Gaetano, and Ginetti), and three prelates (Maraldo, Paulucci, and il Datario), to decide the matter; but the Jesuits were successful in having the case brought before the Sagra Ruota, where they had some influence, no doubt, and the decision was in their favour.

The *alumni* protested, and petitioned the Pope not to allow the change, but on February 8th, 1635, the Jesuit Fathers took over possession, and found eight students within the College walls.

In the space of seven years the Fathers from St. Isidore's had sent twenty-one priests from the Irish College 'on 600 scudi a year,' and 'the Jesuits found the place free from all debt.'

Here begin the lamentations of the *Sommario*.

The Jesuits found the place free from all debt; but they

straightway brought three members of their own Order to live in it, and placed the College 300 scudi in debt to the Procurator-General of the Jesuits as costs incurred in the struggle against Father Wadding's party. Moreover, they soon found that for peace' sake they were too near St. Isidore's, and that they must look out for new quarters.

On May 9th, 1636, the house near St. Isidore's was sold for 2,250 scudi, and during the next three years the students are without fixed residence, living here and there, where lodgings could be obtained for them.

In 1639 a new house was bought from one Girolamo Rosolini, at a cost of 8,000 scudi. The sum, 2,250 scudi, realised by the sale of the old house was paid down as deposit money; and 400 scudi a year promised towards paying off the remainder, together with interest on the whole debt or deficit at the rate of 4 per cent. per annum. The Irish students began to dwindle in numbers, and their places were taken by those of other nations, till in 1675, an order from the Pope to all National Colleges forbade this. Prior to this, however, the students had complained of the treatment they received, and had pleaded before Innocent X. that the place should be handed over to Prince Ludovisi, and their petition was granted on 22nd May, 1647.

On September 25th, Father Caraffa, General of the Jesuits, and the Procurator della Vigna del Macao (outside Porta Pia), protested against this attack on the rights of the Society, and were so successful, as the *Sommario* relates, that 'the Pope's Brief had no effect save to keep the Jesuits in bounds as long as he lived, and to safeguard the rights of the Irish College.' Innocent X. died in 1655, and was succeeded by Alexander III., of whom the Jesuits demanded a revocation of Innocent's Brief. It does not appear that this was granted.

In 1667, on the pretext that the College was burdened with a debt of 3,800 scudi, the residue of the money owing to Rosolini, plus 800 scudi interest—arrears, Father Oliva, General of the Jesuits, and the rector of the College, bethought them of selling the Vigna at Gandolfo to the Jesuit Novitiate of San Andrea sul Monte Cavallo. The apostolic consent was gained, and the plot was sold for 6,000 scudi on 31st January,

1667. Of this sum 3,800 scudi was paid off the debt to Rosolini; a small vineyard belonging to the Jesuits was sold to the College for 1,060 scudi; and the remaining 1,140 scudi was handed over to the College.

In 1671 Prince Ludovisi sold the Dukedom of Zagaruolo to Duke Rospigliosi, and the obligation of 1,000 scudi a year to the Irish College went with it. In spite of the efforts of Prince Ludovisi and the Irish students, the Jesuit Fathers were able to compound with the new owner for a lump sum of 28,750 scudi to be invested and bear as interest to the College 1,000 scudi a year.

The *Sommario* goes on to show how opportune for the Jesuits this large sum of ready money was. The Roman College was at that time heavily mortgaged at 4 per cent. On March 6th, 1671, the 28,750 scudi was invested in the Roman College at 3 per cent.; so that by clearing off part of their 4 per cent. mortgagors, and forcing others who would not be cleared off, to come down to 3 per cent., the Roman College gained 150 scudi a year on the transaction.

Prince Ludovisi went to law over the matter, and the Irish College paid the Jesuits' expenses 251 $\frac{1}{2}$ scudi; and as the process lasted two months, no interest was paid for that time; 'another loss of 166 scudi,' which the *Sommario* laments. This was in 1671, but in 1691, May and December, the capital sum was refunded to the College—but meanwhile it appears to have been idle, if we are to believe a letter written in 1727 by one Father Della Rocca, an Irishman (possibly Roache). To help matters, in 1725 four young Jesuit postulants were living with the students at the expense of the College.

There had evidently been friction at the College in 1693, when Cardinal Barbadigo, Bishop of Montefioscone, made a visitation there, and a copy of his decrees was found by Cardinal Marefoschio in the *Secretariat of the Visita*. At that time the lowness of the revenue, which could barely support the three Jesuits in charge, and the four or five students, gave the Cardinal the idea of uniting the English, Scotch and Irish Colleges in one. But this idea was never carried out.

It would appear that the custom of those days, was for the Divine Office to be said in choir by the students on every feast day, and in the afternoon they would help the neighbouring parish priests to teach Christian doctrine. This is an interesting side-light on their life.

In 1719 circumstances had altered but little for the better, and the students appealed for another 'visitor.' This time Cardinal Renato Imperiali, Protector of Ireland, was commissioned to visit the College, and he retained this position until his death in 1737. In his time the number of students went up to eight or even to ten.

Clement XII., at the instance of King James III. of England, made gifts to the College, as did also Cardinal Corsini, and Benedict XIV.; and in 1734 King James gave a house in the Campo Marzio, Via Orsini (with an obligation of twenty Masses annually), to be sold for the benefit of the Irish College.

In spite of all this, peace was very far from the poor students; and in 1771 they once more demanded an apostolic visit to remedy their grievances. And on March 20th Cardinal Marefoschio and Monsignor Sersale found eight discontented and aggrieved students, three Jesuits, one secular cleric as prefect of students, and two secular servants. In all fourteen souls. And the students are reported as talented and obedient.

Here come to an end the notes I took down on the subject from the 'Sommario of the visit of Cardinal Marefoschio to the Irish College.' The name of the compiler is not given; but he was no partisan of the Jesuit cause.

We shall probably never know the whole story of the intrigues of those days. The *Sommario* is perhaps one of the many works of a like nature which saw the light in order to create that atmosphere which Father Sydney Smith laments, and in which Pope Clement played the part of Jupiter by sending forth his lightning before the thunderbolt.

The thunderbolt came all too surely—and when it came the Irish College passed into other hands. At the present day the College has no property at Castel Gandolfo.

JAMES GIBBONS.

IRISH SAINTS IN ITALY

ST. FRIGIDIAN OF LUCCA

ONE of the oldest and most interesting churches in the city of Lucca is that which bears the title of San Frediano. It is a basilica of the earliest style like those of Monza and Pavia, impressive on account of its severity and absence of ornament. Amongst the works of art to be admired within its walls are the baptismal font of the sculptor Biduino, and a picture representing the 'Coronation of the Blessed Virgin,' by Francia. The lofty walls and arches of the nave are supported by eleven columns, which are said to have been taken from a pagan amphitheatre in the neighbourhood. That they should have supported such an enormous weight for upwards of eleven centuries is regarded as one of the wonders of Italian architecture.

The saint from whom this church takes its name was a native of Ireland. By many of his biographers he is said to be no other than St. Finnian of Moville. Colgan¹ seems to have adopted this opinion, which he found in several of the Latin lives that fell into his hands, and through him it seems to have been generally accepted, until the time of Lanigan,² who rejected it with his usual vehemence. It is needless to say that both parties are satisfied with the arguments in favour of their contention; but as there is absolutely no possibility of settling the dispute, it would be foolish to waste time in attempting such a task.

Frigidian must have reached the Continent about the middle of the sixth century; at that time the exodus of pilgrims from Ireland had already begun. Whether he started from Moville or from Witherne (Candida Casa), at both of which places he had studied, he soon directed his steps towards Italy. It would appear that he spent some time at Monte Pisano, in the Ligurian mountains, a favourite retreat

¹ *Acta SS. Hib.*, 18th March.

² *Eccles. Hist.*, vol. ii., p. 27.

of anchorites and hermits, an Italian Thebaid, from which the fame of his learning and sanctity soon reached the neighbouring city of Lucca. To him, as will now be seen, the people of Lucca turned in the hour of their misfortune and distress.

After the invasion of the Goths the country around Lucca became a vast wilderness, uncultivated and deserted. Famine, as so often happens in the course of history, followed close upon the tracks of war, and was just as speedily succeeded by pestilence. Procopius gives us a sketch of the horrors of this plague which vies in realistic power with the classic descriptions of similar visitations which we owe to Thucydides, to Boccaccio, to Defoe, and to Manzoni. Suffice it to say that the population of Lucca, clergy and laity, was swept away wholesale. The remnant that was left turned to Frigidian and implored him to become their pastor. The recluse was willing to give the people every assistance in his power, both spiritual and temporal, but could not be induced to accept the pastoral charge. It required nothing less than a formal command from Pope John II. to make him accept the episcopal dignity.

For seven years he ministered to the wants of the people in comparative peace and satisfaction; for the plague had already disappeared and the people of Lucca were engaged in the re-organisation of their government. Soon, however, another scourge, worse than any they had hitherto experienced, came to afflict them. It was the invasion of the Longobardi, a fierce race, who devastated the whole country, carrying all before them by fire and sword. They were led by the famous Alboin, one of the greatest monsters that ever walked the earth. They seized the whole of Cisalpine Gaul and a good part of Liguria and Tuscany. The people fled before them in terror. Bishops were driven into exile or condemned to prison. Honoratus, Archbishop of Milan, took refuge at Genoa where he died. Paulinus, Patriarch of Aquileia, hid himself in an island of the Adriatic. But Frigidian did not abandon the post of danger. His Italian biographers Fanucchi and Franciotti, inform us that he set himself with courage and bravery to restrain the wild forces of anarchy that were let loose over his diocese, and to subdue the ferocity of the invaders.

Now his holy life, his ascetic habits, his confidence in prayer, stood him in good stead. Nature itself seemed to obey his commands. He restored sight to the blind and speech to the dumb; and as the Jordan was turned back, and the waters of the Red Sea were divided by the power of Heaven, so now the waters of the Serchio, which by its constant inundations ruined the crops in the vicinity of Lucca, were turned out of their course at the prayer of Frigidian, and brought into a channel whose banks they could not overflow. It required nothing less than miracles of this kind, power over life and death, to keep faith alive in those dark days, and to tame the fierce hearts of men long accustomed to give free rein to their passions. Frigidian, however, neglected none of the ordinary methods of evangelisation. He built no less than twenty-eight³ churches for the accommodation of his people. The Lombards, who had hitherto been either pagans or Arians, submitted to his rule and became the most ardent of his supporters. He baptized them with his own hands, instructed them, exhorted them to lead peaceable and virtuous lives. In return for the exertions he made in their behalf they loved him and stood by him in all his efforts to lift up the people.

From time to time Frigidian used to retire to some retreat in the mountains and refresh his soul in meditation and solitude. He always loved the peace of religious life, and in order to secure for his diocese the benefits of religion he established at Lucca a religious community of Lateran Canons of which he himself was the superior and guide. With these he lived, instructing them by his words and his example, training them in all the duties of the ministry, and sending them forth when mature to carry out the work of apostleship in all the country around.

At length worn out with fatigue after a long episcopate, Frigidian was compelled to relinquish his labours. His death was worthy of his life, and from the very day of his demise he seems to have been venerated as a saint.⁴ He was deeply

³ See *Six Months in the Appenines*, p. 44.

⁴ According to Ughelli, the death of Frigidian took place in the year 588. See *Italia Sacra. Episc. Lucc.*

mourned by his sorrowing children, who transmitted to subsequent generations their own devotion. Through all their history the people of Lucca have remained faithful to his memory. They erected churches on the spots that were most closely associated with his apostolate. They commemorated in poetry and painting the miracles that he performed. Churches in Lucca itself, in Lunata, in Lammari, at Brancoli, at Rupe Cavo, were dedicated to him.⁵ Soon after his death the church which he himself had erected in honour of the three holy deacons, Stephen, Vincent, and Laurence, was converted by his successors into a basilica and associated with his own name. There to this day his mortal remains are preserved.

The Basilica of San Frediano is one of the most interesting buildings not only in Lucca but in the whole north of Italy. It is intimately associated with all the great events of the history of Lucca, and contains the tomb of St. Zita, on whose account Lucca itself is sometimes called Santa Zita.⁶ This Saint was a poor servant who resisted all the advances and the threats of a wicked master, and was so loved by the people that innumerable legends have grown up around her name.

SILLAN AND MINGARDA

TOWARDS the close of the twelfth century some explorers in the antiquities of Lucca came upon a tomb which excited no small interest amongst the inhabitants of the city. The inscription⁷ carved upon it said that it contained the body of the Blessed Silaus who was a Bishop in Ireland, and whose memory was held in great veneration by the people amongst whom he died. Who was this Silaus? When did he live? What brought him to Lucca? These are questions which both Irish and Italian writers⁸ have answered with such a wealth of detail, such a display of the miraculous, such a happy

⁵ For a complete list of the surviving memorials of St. Frigidian, see *Six Months in the Appenines*, by M. Stokes, pp. 50-95.

⁶ See Dante, *Inferno*, Can. xxi. 38.

⁷ 'Divi Silai Corpus qui in Hibernia Episcopus fuit, summa veneratione hoc sepulchro conditum, ob praecipua miracula religiosissime custoditur.'

⁸ *Vita, Miracoli e Memorie di S. Silao, Vescovo Irlandese*, by F. M. Fiorentini. Nobile Lucchese. 1662.

combination of reality and fiction, that it is difficult to know where the reality ends and the fiction begins.

It would seem, at all events, that Sillan had come to Lucca long before Frigidian. Some say that he was a contemporary and disciple of St. Patrick. However this may be, it appears certain that he was a Bishop in Ireland; and judging by the mass of legends that have grown up around his name, he must have been a personage of no small importance in the Irish Church. His sister, Mingarda (Mionghar), had gone on a pilgrimage to Rome, and on her return through Lucca, she, being of princely origin, was induced to marry a nobleman named Goffredo, who was a great local potentate. She remained for the rest of her life at Lucca and died there in the odour of sanctity. St. Sillan, like the Blessed Thaddaeus Machar, was also obliged, it is said, to journey to Rome to defend certain rights of his jurisdiction that were being invaded by his neighbours. On his return journey he was received at Lucca by his brother-in-law, Goffredo. He visited the tomb of his sister in one of the convents of the city, and earnestly prayed that they might be united, when it pleased the Almighty, in the bliss that knows no end. As he was preparing to set out from Lucca he was seized with illness, and like the Blessed Thaddaeus of Ivrea, died before he could resume his journey homewards. The news of his presence and of his holy death spread rapidly through Lucca and its neighbourhood, and crowds of pilgrims came from all the country around to visit his grave and witness the miracles that were wrought in its vicinity. At the present day there are several traces of St. Sillan at Lucca. The Saint's body is preserved in a chapel in the Via delle Trombi, which serves as an oratory for the Servite Sisters. Over it is a large painting representing the miraculous cure of St. Ita by a fragment of the host consecrated by Sillan at his Mass and carried by an angel to the bed of the invalid virgin.

ST. DONATUS OF FIESOLE

A LITTLE to the south of Florence, on the summit of one of the most picturesque hills in Europe, stands the historic town

of Fiesole, which had as its bishop the Irishman, Donatus, from the year 826 to about 870.⁹

Donatus was born in 774, and was educated, according to the general opinion, at the monastic school of Inniscaltra—the Holy Island of Lough Derg.¹⁰ After he had taught for some years in the school in which he had been brought up, he resolved to follow the example of many of the great monks who had gone before him, *i.e.*, to travel as a pilgrim to the holy places of the world, and ultimately to retire to some lonely retreat, where, far removed from worldly occupations, he could devote himself entirely to a life of contemplation and prayer. On this pilgrimage he took with him a favourite pupil, Andrew by name, who desired to accompany him wherever he went. The two pilgrims journeyed together with scrip and staff over a good part of the Continent, visiting the shrines in which the relics of the saints were honoured, and seeking out anchorites in their retreats to converse with them on the things of heaven.

In this way they visited the tombs of the Holy Apostles in Rome, and were returning through Tuscany when the event occurred which led to the elevation of Donatus to the vacant See of Fiesole. After the recent depredations of the Normans in Italy, the town was, at that time, without a pastor, and the people and the nobles were at variance as to the choice of a bishop. The pious inhabitants were praying with intense earnestness that they might be spared the horrors of internal discord. Whilst they were thus occupied Donatus and his pupil Andrew appeared at the door of the church in which they were assembled. Immediately, relates the biographer of Donatus, the bells of the town rang forth of their own accord, and the lamps were lighted without being touched by any human hand. This was a sign from heaven, which was well understood in a town that was famed for its auguries in ancient times. It was interpreted, moreover, by a voice which said—‘This is Donatus of Scotia who approaches; take him for

⁹ See Coleti's addition to Ughelli, vol. ii., col. 350; also Colgan's biography, p. 238, which says, ‘B. Donatus quem nobis Hibernia Scotorum insula transmisit.’

¹⁰ In the country around Lough Derg Donat is a favourite Christian name with many families even to the present day.

your shepherd.'¹¹ At once the multitude gathers round the unknown stranger. They are struck by the dignity of his bearing, and the sweetness of his countenance. They recognise in him the messenger of heaven. They crave his protection and ask him to remain as their bishop. They salute him as a heaven-sent father.

Eia Donate
Pater a Deo date.¹²

They ask him to ascend the bishop's chair and assume the staff of the shepherd, that he might lead them into the pastures of heaven. Donatus almost in tears tells them how incapable he is of such a task, how unworthy of such an honour. He is but a stranger, mean and abject, half barbarous in his speech and manners, wholly unacquainted with the customs of these southern lands; they would soon begin to discover his sins and think him unworthy to teach and guide them. But the crowd would not listen to the pleadings of humility. With one voice they proclaim him elected as their pastor:—

Sicut visitavit nos oriens ex alto
Sic agamus in viro sancto,
Christus eum adduxit ex occiduis
Eligamus nos in Fesulis.

To such a pressing call Donatus, however unwilling, is obliged to yield.¹³ With due authority he is enthroned as bishop of this old Tuscan city, famous in history for its resistance to Rome, for its support of Catiline, for its fidelity to ancient Etruscan superstitions. His subsequent life was marked by all the virtues that become a bishop. He was, according to his biographers and according to tradition, holy in his life, vigilant in all the cares of a pastor, sound in doctrine, ready in speech, devout in prayer, the defender of the widow and the orphan, the friend of the poor.

¹¹ See *Six Months in the Appenines*, by M. Stokes, p. 233.

¹² See the biography of St. Donatus published by Colgan, p. 236; also *Delle Vite del Invittissimo Martire Santo Romolo, Primo Vescovo di Fiesoli e più Altri Santi Vescovi Suoi Successori*, del Revmo. Mgr. Francesco De Cattani da Diaccato. Vescovo di Fiesole.

¹³ 'Sicque factum est, licet multum renitendo plurimumque repugnando resisteret; inthronizatus tamen est et presul sante Fesulane ecclesie electus.' Laur. Biog.

It is not without interest that we learn likewise that he was skilled in poetry and gave lessons in metre to some chosen disciples.¹⁴ He brought with him, as Ozanam remarks, the passion for letters that agitated the schools of Ireland.¹⁵ His polished Latin verses prove that, like St. Livinus of Ghent, he had imbibed rich draughts at the Castalian fountain. The natural beauties of Fiesole, which often attracted Lorenzo de Medicis, in the midst of which Pico della Mirandola made his home, which Politian celebrated in polished verse, awakened the spirit of poetry in this Celtic bishop, but inspired him to glorify in verse, not his new home, nor the Tuscan hills, nor the neighbouring brooks of Vallambrosa strewn with autumnal leaves

Where the Etrurian shades
High over arched embower ;

but the old land of scholars and of bards, of green fields and peaceful rivers, where no wild beasts roam, no snakes lie hid, no toads disturb the night with their plaintive chatter.

Melle fluit pulchris et lacte Scottia campis
Vestibus atque armis frugibus, arte, viris,
Ursorum rabies nulla est ibi ; saeva leonum
Semina nec unquam Scottica terra tulit.
Nulla venena nocent, nec serpens serpsit in herba ;
Nec conquesta canit garrula rana lacu :
In qua Scottorum gentes habitare merentur,
Incluta gens hominum, milite, pace, fide.

These lines are quoted from one of the few fragments that remain to us of the works of Donatus—the prologue written by the Saint for a Life of St. Brigid of Kildare, which was the work of Caolin or Chilien, a monk of Inniscaltra. St. Donatus is not sparing in his eulogy of the illustrious Irish Virgin, whose virtues he compares to ‘the glittering stars of heaven.’ She was, in his words, ‘an inextinguishable light,’ ‘a blessed fountain to the Scots,’ ‘a ladder of perfection to

¹⁴ ‘Gratuita discipulis dictabam scripta libellis
Schemata metrorum, dicta beata senum.’

¹⁵ Saint Donatus y parait avec cette passion pour les lettres qui agitait les monastères d’Irlande. Il s’efforce de rallumer un foyer de science sacrée et profane dans les lieux encore tout consternés de l’apparition des pirates Normans.’ *Les Ecoles en Italie*. Vol. ii. of *Oeuvres Complètes*, p. 424.

men and youths and maidens, to mothers and to saints.' We doubt if anything more laudatory has ever been said of the Virgin of Kildare. If anything has, we are sure, at least, that it has not been more elegantly expressed.

That Donatus took an active part in the ecclesiastical affairs of Italy and of the whole Church is clear from the record we possess of his presence at Rome on two different occasions; once when Louis II. was crowned king of Italy by Pope Sergius II.,¹⁶ and again in 861, at the Lateran Council, in which the rebellious Archbishop of Ravenna made his submission to Pope Nicholas I.

In his episcopal city he seems to have advanced every day in the love and esteem of his people. In their favour he performed striking miracles; and although we are not bound to take in a literal sense all that his biographers relate of his command of nature and its powers, still we believe that he shared in a high degree that privilege which God confers on His chosen servants.

The date of the death of Donatus is disputed by historians as well as the date of his elevation to the bishopric. It must be ascribed, however, to some time about the year 870. He was buried in the cathedral of Fiesole, and the epitaph which he himself had composed was carved on his tomb:—

Hic ego Donatus Scotorum sanguine cretus
 Solus in hoc tumultu pulvere, verme, voror.
 Regibus Italicis servivi pluribus annis,
 Lothario magno, Ludovicoque bono.
 Octonis lustris, septenis insuper annis
 Post Fesulana Praesul in urbe fui.
 Grammata discipulis dictabam scripta libellis,
 Schemata metrorum, dicta beata senum.
 Posco, viator adies, quisquis pro munera Christi
 Te modo non pigeat cernere vota mea
 Atque precare Deum, residet qui culmina coeli
 Ut mihi concedat regna beata sua.

For many centuries the relics of the Saint remained in their first resting-place, viz., the famous Abbey of St. Peter, afterwards of St. Bartholomew, which long served as the

¹⁶ *Hist. de Vit. Rom. Pont. Serg. II.* Anastasii Bibliothecarii. Vol. ii. p. 486.

cathedral of Fiesole. It was only in the year 1810 that they were transferred by Bishop Mancini to the new cathedral and placed in a shrine in one of its chapels. The head of the Saint was procured by the clergy of the church of St. Dominic on the occasion of the translation.¹⁷ It is preserved in a silver shrine and is much venerated by the people of Fiesole.

THE MONASTERY OF SAN MARTINO IN MENSOLA

ST. ANDREW, the faithful companion and disciple of Donatus, remained at Fiesole with his master and guide.¹⁸ He was promoted to the office of Archdeacon, and was held in the highest esteem by the people as well as by the Bishop. In the course of his administration Donatus entrusted to him the renovation of the sanctuary of St. Martin which stood on a neighbouring hill over the brook Mensola. This shrine had been sacked by the soldiers of Totila and had since then remained a complete ruin. Andrew set himself with devoted energy to restore and enlarge it. He got the brambles cleared away from the foundations, got stones and cement prepared, collected alms from the people in the neighbourhood, hired builders to do the work, and laboured with them as far as his little body attenuated by fasting would allow.

He was soon able to gather into his establishment a small company of monks who led a rigorous and edifying life and gave the surplus of all they required for their own scanty support to the poor of the locality.

Andrew reached a glorious old age. He is said by his biographers to have cast out demons, restored sight to the blind, health to the fevered, and strength to the infirm. He closed the eyes of his father and benefactor Donatus, and soon after went to join him in heaven.

As he lay on his bed of fever, surrounded by his monks,

¹⁷ See *Six Months in the Appenines*, by M. Stokes, p. 258; also *La Cattedrale di Fiesole*, par F. Can. Bargilli, pp. 128-30.

According to Ware, Donatus was the author of several works, including *De bono Poenitentiae*, *De Effectu Eleemosynae*, *De Actibus Donati Magistri*. All these have been lost.

¹⁸ His life was written by Filippo Villani, who says, 'Fuit homo Dei Andreas oriundus ex insula Hibernica, quae alio magis vulgari nomine Scotia appellatur.' See Lanigan, vol. iii., p. 282.

memories of his childhood crowded back upon his mind, and he thought of a beloved sister, Brigid, who had wept bitter tears at his departure from Ireland and implored her brother not to leave her for ever. Andrew succeeded in persuading her that it was the will of God. She consented to the inevitable; but never during these long years that had elapsed did the love of her brother, Andrew, fade from her heart. And now, as that beloved brother lay on his bed of death far away amidst the hills of Tuscany, the sole earthly desire that he entertained was that he might lay eyes on his sister before he died. This desire was granted; for by a miracle of instinct Brigid had already set out in quest of her brother, and was led to the very door of his dying room in time to receive his parting benediction.¹⁹ This touching scene is recorded with great eloquence and dramatic effect by the biographers of Andrew and Donatus, and their account of it has frequently been reproduced by later writers.

ST. BRIGID OF LOBACO

AFTER the death of Andrew, Brigid, now an aged woman, retired to the source of the river Sieci, where she succeeded in inducing the people to build a church. In the full spirit, however, of Celtic asceticism, she soon withdrew from all society, and high up among the mountains she found a lonely cave to which she withdrew to spend the remainder of her days in penance and in prayer. This place, which was called Opacum, now Lobaco, was haunted by wild beasts; but the venerable recluse never suffered the slightest injury or annoyance from them. The peasants sometimes when out for a day upon the mountains used to offer her a share of their spoils, but she declined their gifts and lived, like St. John the Baptist, on products of the desert. Sometimes persons moved by the spirit of God came to speak with her in her cave, and a monk—the soul friend, as he was called in Ireland—came to give her spiritual comfort.

When she died at a great age the people venerated her as

¹⁹ See *Six Months in the Appenines*, by M. Stokes, p. 251.

a saint, and built a church on the spot in which she had spent her last days. Alongside the modern church of 'Santa Brigida in Lobaco' is pointed out the grotto which this extraordinary Irishwoman made her final home on earth. Within it is an altar with the rather primitive inscription sculptured on a shield:—

Grotta nella quale S. Brigida,
Sorella di San Donato
Faceva penitendus nel secolo nono.

She is called by mistake in this inscription the sister of Donato. In the popular mind Donatus holds a great place; but in authentic history Andrew is not forgotten.

J. F. HOGAN, D.D.

THE NEBULAR THEORY AND DIVINE REVELATION

II

In the beginning God created heaven and earth. And the earth was void and empty, and *darkness* was upon the face of the deep: and the Spirit of God moved over the waters. And God said: '*Be light made.*' And light was made.—(Genesis i. 1-3.)

And God made¹ two great lights; a greater light to rule the day; and a lesser light to rule the night: and the stars.—(*Ibidem*, verse 16.)

In the beginning, O Lord, Thou foundest the earth; and the heavens are the works of Thy hands. They shall perish, but Thou remainest: and as a vesture Thou shalt change them, and they shall be changed. But Thou art always the self-same, and Thy years shall not fail.—(Psalm ci. 26-28.)

IN the last number of the I. E. RECORD,² too much like a *penny dreadful* in its sudden interruption, the want of space obliged us to abrupt the above subject, just as we arrived at the crucial point, namely, to answer the question with which the essay opened: '*Father, does the Church permit us to believe in the Nebular Theory of Sidereal evolution?*'

In other words, having carefully examined what is really meant by the Nebular Hypothesis, we have now to consider whether it is in any way opposed to Divine Revelation.

Such are the intricacy, complexity, and importance of this phase of the subject that I trust I shall be excused if I preface it with a few

PRÆNOTÆ.

1. By the term 'Divine Revelation,' we, of course, embrace the double channel of Divine truth, as it percolates to us either through the Inspired Scriptures or by the living voice of the Church (*per magisterium Ecclesiæ*).

2. When treating of the *Days* of Creation, we are by no means forbidden to regard them in the light of long periods of time, each *day* connoting a considerable epoch;³ and there-

¹ On the fourth day.

² Series iv., vol. xiii., April, 1903, p. 335.

³ 'One day of the Lord is as a thousand years, and a thousand years as one day.'—(2 Peter iii. 8.)

fore we are not constrained by the text of Genesis to interpret them as *natural* days of 24 hours. We are at perfect liberty, *salvâ fide*, to regard them as immense periods of indefinite time,⁴ or biological cycles. Perrone writes:—

Nondum exploratum apud omnes esse, utrum sex dies sint revera *dies naturales*, an potius sex *indeterminæ et indefinitæ* plurium aut dierum aut annorum *periodi*. Inter varias interpretationes, hoc unum in præsentia satis est animadvertur, ejusmodi sententiam *non esse ab ecclesiâ proscriptam*; ac non solum *salvâ fide*, sed etiam *absque notâ temeritatis* defendi posse, si graves rationes suffragentur.⁵

3. Again, when dealing with Divine Revelation in the Written Word, we must not overlook the fact, that it has its own particular scope, apart and distinct from mere natural science. Its primary object is to teach men, not geology, astronomy, mathematics, or any other physical science, but *Religion*, man's obligations to his Creator in the natural and supernatural order. Its design is rather to inform man *who* made the world and all therein, than the *manner* in which they were created. When Scripture, therefore, announces that 'God created the heaven and the earth, etc.,' it sufficiently fulfils its object, even though it may convey very scanty or imperfect information respecting the earth and the celestial bodies. This is so true that it is worthy of notice that the relation of the most noble part of creation, namely, of the *angels*, is passed over in silence. And, as we have seen on a former occasion,⁶ in language and idiom it sometimes adapts itself to the notions of the people of a rude age and steers clear of apparent scientific difficulties. Hence, as regards astronomy, geology, and other recondite sciences, it leaves men to be capable, when sufficiently civilised, to study and inquire for themselves, and thus by a studious exercise of the faculties bestowed upon them by God, to make scientific discoveries and come to the knowledge of the secrets of nature. Even in the common parlance of everyday life, we often speak unscientifically, because it serves for the nonce to be thus

⁴ 'Magis vel minus (temporis spatium) non mutat principium'

⁵ Perrone, tom. v., cap. ii., *De Mosaica Cosmogoniâ*, nn. 179 et 182.

⁶ I. E. RECORD, November, 1902: 'Is Our Earth alone Inhabited?' pp. 436 *et seq.*

more easily understood. If a master wants his servant to go on an errand as directly as possible and within a given space of time, he would most likely say: 'Now, mind you go in a straight line and get there before the sun goes down!' An order couched in such explicit terms would be immediately understood by his servant and no further explanation would be needed. And yet this servant has been asked to accomplish two scientific impossibilities. He could not go *in a straight line* on a rotund earth; and *the sun never does really go down*. Whether the servant knows this or not, it matters little, as long as he understands the message of his master, who is not at all concerned about conveying to his menial any knowledge of geodesy, mathematics, or astronomy, but only to make his servant conform to his directions, which are therefore given in such a form as to be equally intelligible to the learned or the unlearned.

With these preliminary notions we may find it easier to examine how far the Nebular Theory is consonant with, or, at least, not evidently antagonistic to Divine Revelation and orthodox evolution.

On a subject of no inconsiderable intricacy, the simpler terms we employ the better. We do not need to follow in this study one of the greatest luminaries of the theological sphere, and like St. Augustine, go deep into simultaneous, primordial, causal, and seminal creation. This might be highly interesting in a more scholastic disquisition than this paper aspires to be.

For the purpose I have in view, I shall simply distinguish, in a most general way, between what I shall call *direct* or *immediate* and *indirect* or *mediate* creation. While the first may be said to dispense with evolution; the second offers it a place. By the former, I mean the creative act which produces the *res creata* in its ultimate ratio—complete and perfect for its designate end. And such a creator *must* be what philosophers call a creationist. By the latter, I mean to imply a creative act which produces something with a potentiality⁷ to develop or evolve an ultimate being of the same completion and perfection.

⁷ Whether active or passive.

Thus, if God wanted to create an apple tree, He has, *at least*, two *modi operandi* before Him: either he could by the utterance of a *Fiat*, bring immediately into existence an apple tree, mature, perfect, complete, and laden with fruit (behold! an *immediate* or *direct* creation): or, He could create the *seed* of the apple tree and (mediately) leave the earth, heat, light and moisture to germinate the created seed and thus gradually *evolve* the fruitful tree, according to certain natural laws established by Himself, acting under His constant administration. Whichever way God chooses, He is equally the actual and *sole* Creator.

In like manner, in the animal world, He might choose, in order to beget ostriches, either to directly create the egg from which the bird would afterwards be produced, or create the ostrich to lay the egg.

Now, applying this *modus gerendi* to the sidereal creation, in order to produce an habitable globe, such as our earth, God could either say the 'Fiat,' and the world with all its conditions suitable for vegetable, animal, and human life would spring into being, even in *natural* days (according to one reading of Genesis): or, He could create some primordial matter, which in time and by gradual evolution would naturally furnish an habitable world, such as geologists teach was actually our case in point.

In other words, He might select to produce (create) the sun, moon, stars, and planets in the direct or more immediate mode, or in the more indirect mode by creating a nebulous mass (say of attenuated gas), subject it to a universal law of gravitational attraction, and then leave time and *secondary* causes, such as condensation, shrinkage, energy to evolve the individual stars or suns, planets and planetary systems. In the first case, He would be a Creationist, according to all; in the second case, He would be the Creator-Evolutionist, according to others. Without going into the merits or demerits of contestants, it seems to me to result practically in much the same, as long as we eliminate the unorthodox phase of Darwinism and acknowledge that in all cases God must be regarded as the true and *sole* Creator and Administrator.

Hence, let us not presume to say that the indirect, or what

may be called the evolutionary process, is less honourable or glorious to God. On the contrary, it might be fairly argued that, to create a simple substance endowed with an extraordinary potentiality of gradually developing or evolving, under certain fixed laws, an ultimate form of complex beauty, power, organization, and utility, seems more enhansive to the knowledge, wisdom, and omnipotence of a Creator than an instaneous and immediate creation.⁸ Do we not seem to realise this, when we watch the evolution of the pretty butterfly from the chrysallis, or the blushing rose from that tiny seed which needed almost a microscope to discern? At any rate, by this direct and immediate creation of primordial matter by God, we may, without violence to His attributes, suppose Him to impress upon it a certain potentiality, so that, under secondary causes or laws, equally established by Him, and under His constant administration, it would evolve sidereal *genera et species*. This principle is expressed differently by different advocates of evolution.

Some, following, I think, Dr. Zahm, hold that God bestowed upon the primordial matter certain powers and subjected it to certain laws, in virtue of which it evolved into all the myriad forms which we behold. Others, who seem to thus read the great Latin Doctor, prefer to say that God impressed upon the primordial matter a certain *passive* potentiality (*rationes causales*),⁹ for the after-production or evolution of every species—each in its own kind; but for the *actual* development or evolution of which, God's further action (called *administratio*) would be needed, in order that the passive potentiality (of what the Saint seems to call the *first* creation—i.e., the *rationes causales*) might develop or evolve an *activity* from His further Divine influence.

Though these somewhat differ, they agree in this, that the creative act is simultaneous, direct and immediate, as far as

⁸ 'Maximus in minimis cernitur esse Deus.'

⁹ Even according to St. Augustine, matter at its creation was endowed with what theologians call *potentia obedientialis*,—an aptitude in virtue of which it may be formed into any organism which God may determine to create. It is in this sense St. Thomas interprets the *rationes causales* of St. Augustine. See *Recond.* v., p. 763.

the primordial matter is concerned ; and, as I have remarked before, I want as much as possible to preserve this paper from scholastic disquisitions. Astronomy is difficult enough without hampering it with the finer distinction of schoolmen.

Let us now turn our thoughts to the Mosaic account in Genesis. 'In the beginning God created heaven and earth.' Such are the opening words of Moses's account of the history of the creation in the first chapter of Genesis. We need go no further without an objection being suggested. The earth, then, our planet, exists before any light, be it nebulous or sunlight. 'And darkness was upon the face of the deep' (verse 3). This need not present a very formidable objection, whatever mode of creation one adopts. The first words of a history should be expected to announce the object of its relation. As Moses was about to describe *who* created, and *in what order* the world was created, he naturally introduces his subject by saying : 'In the beginning God created heaven and earth.' His design evidently was to describe the creation to men ; but the first thing men would be naturally interested in would be the earth on which they dwelt ; and hence he immediately refers to it and to its primal void and empty state during those many thousands, and perhaps millions of years, before it was fit for any living thing of the vegetable and animal kingdom. Hence, note the wording of the fifth verse of the second chapter : 'In the day that the Lord God made the heaven and the earth : and every plant *before it sprung up in the earth*, and every herb of the ground *before it grew*.'

If this may be said of the world or of our planets when once formed, why not be said of the whole primal creation ? Again, if between the separation of water from land *on the third day*, three whole days or thousands of years are to elapse before that same earth and water brought forth their living inhabitants, viz., the animals and fish (*on the fifth and sixth days*), why should we be surprised that the light created *on the first day* ('and the light was made'—verse 3) should be that primordial creation from which was to be evolved in due time the solar and planetary systems ? 'In the beginning' (verse 2), we are told, 'darkness was upon the face of the deep.' But immediately God said (that is, on the first day) : 'Be light

made' (verse 3). Why should not this be the creation of the great Nebulous mass—the primordial sidereal matter? In a word, we seem to find here a record of the creation of a vast nebula or a host of them, which were to be evolved in due course, and according to Divine natural laws, into stars, suns, planets, etc., in the visible heavens. Nebulæ, as we have seen in the first part of this article,¹⁰ are *luminous* clouds of gaseous materials. But we know that their light is due to their heat, and their heat in turn is due to their condensation. Hence, the 'darkness' might not be actually prior to the nebulous creation, at the moment of which it would only be an invisible gaseous material infinitely attenuated and widely diffused through space; but prior, at least, to its condensation, at and after which it gradually became an incandescent, and therefore light-giving nebula. By this hypothesis, too, the recorded creation of the sun, moon, and stars *on the fourth day*, would imply that then, and then only, after the long periods—may be millions of years—between the first and the fourth day of gradual evolution, it could be said: 'Let there be lights made in the firmament of heaven to divide the day and the night, and let them be for signs, and for seasons, and for days and years—to shine in the firmament of heaven and to give light upon earth' (verse 14).

Let us repeat: any theory as to how the universe was created and by what process it arrived at its present state does not affect in any way the *Author* of the process. That there was some process of creation and not a ready-formed universe in one stroke, like the fabled birth of Minerva, is, I think, pretty generally admitted; and, therefore, as far as the Creator's methods are concerned, the Nebular Theory seems a very probable and plausible solution, and by no means affecting the question of a Creator at all, as materialists would have us think.

And here, again, we can realise that striking utterance of the Psalmist, which I also placed at the head of this paper, whereby is declared the *mutability* of matter in contradistinction to the *immutability* of its Creator. 'They shall perish, but Thou remainest: *and all of them* (the earth and the

¹⁰ I. E. RECORD, April, 1903.

heavens) *shall grow old like a garment, and as a vesture Thou shalt change them, and they shall be changed.*'

Why, then, should not this figurative garment or vesture be of the material of a gaseous Nebula?

A few quotations from ecclesiastical authors appear to the writer to bear, at least indirectly, on this point.

Pererius censet primo creatam lucem, quia lux, inquit generale principaleque est *instrumentum* causarum cœlestium, quo vis omnis siderum omnisque defluxus et effectus ad nos defertur, ex quo uno fit in hoc nostrate mundo quidquid à cœlo fit.¹¹

And to the question—'Quænam fuerit hæc lux?'—we read in the same place:—

Beda, Hugo, S. Thom., Bonav., etc., putant lucem hanc fuisse *lucidum corpus*, sive cœli aut potius abyssi lucidam partem, quæ in *circuli aut columnæ speciem* conformata orbi præfulserit quæque fuerit instar materiæ *ex quâ postmodum in partes distincta ac divisa, adaucta, et velut in igneos globos fabricata, SOL, LUNA ET STELLÆ FACTÆ FUERINT*: unde S. Thomas ait 'hanc lucem fuisse ipsum solem *adhuc informem et imperfectum.*'¹²

Accordingly, it is still reasoned that this was not properly created;¹³ because God created the whole primordial matter on the first day, and cloaked it, as it were, under the form of abyssal waters, and then afterwards evolved from it this light and all other forms, whether essential or accidental; just as all other natural forms are produced from potential matter.

Deus ergo *primo die* tantum creavit *omnia creanda*, reliquis vero quinque diebus *non creavit, sed creata formavit et exornavit*. Itaque videtur Deus lucem producturus, ex aquis abyssi condensasse *instar crystalli corpus aliquod orbiculare, eique lucem hanc indidisse*.

Hoc *lucidum corpus* primo mundi triduo, scilicet, *antequam quarto die* crearetur sol; ab angelo motum fuisse ex oriente in occidentem; atque eodem modo et tempore quo sol, scilicet, 24 horis, utrinque cœli hemisphærium circumgyrasse, et illuminasse, *uninformiter, difformiter* uti jam facit sol. Lux enim hæc primos tres mundi dies suo motu descripsit et distinxit; sicuti cæteros deinde sol suo motu descripsit, et in dies describit et distinguit.¹⁴

¹¹ *Cursus Completus Script.*, tom. v., in Gen., p. 110.

¹² *Ibid.*, p. 110.

¹³ Except primordially.

¹⁴ *Ibid.*

So far scriptural exegesis and astronomical science do not seem to be irreconcilable.

Science, as we know, cannot be at variance with revelation: for either the one is falsified or the other is misinterpreted. If opposition be shewn between them, then science, or what was looked upon as science, must give way to Revelation. But just as the whole world once thought and Revelation *seemed* to teach that the sun revolved around the earth and not the earth around the sun, and just as we know *now* and believe that the heliocentric system is *not* in opposition to Divine Revelation; so who knows, when the question receives closer attention from exegetists and theologians, that, at least, some *media via* may not be forthcoming to prove harmony and concord? One thing, I think, may be claimed, viz., that it would be very hard to prove it opposed or antagonistic to Divine Revelation.

Is it not only in recent years that geological research has proved beyond dispute that our earth is much older than mankind had believed? Is it not only a little more than a century that, despite a Pythagoras of the pagans, a Copernicus and a Galileo of the Christians, the heliocentric system has secured *universal* credence? I trust my readers will pardon me if I refer again to the opening words of the Genesiactal account by transposing a few pregnant passages of the immortal Augustine.

Cœlum et terram,¹⁵ hic vocatur materia prima, eo quod ex illâ cœlum, die secundo, et terra, die tertio, producenda esset; sed non est probabile materiam solam sine formâ creatam esse, nec talis vocari posset cœlum.

Informis illa materia, quam de nihilo fecit Deus, appellata est primo cœlum et terra, *non quia jam hoc erat*, sed quia *hoc esse poterat*. Nam et cœlum scribitur postea *factum*; quemadmodum si semen arboris considerantes, dicamus ibi esse radices et robur et ramos et fructus et folia; *non quia jam sunt*, sed quia inde factura sunt.¹⁶

The illustrious Doctor adds :—¹⁷

Hanc materiam eodem instanti temporis fuisse suâ formâ donatam et ornatam. Itaque hic ejus creationem tantum nominari, quia *naturâ, non tempore*, suam formam antecessit.

¹⁵ Inquit St. Aug., lib. i., de Gen. *Ibid.*, p. 104.

¹⁶ *Ibid.*, *Cursus Completus*, tom. v.

¹⁷ Lib. i., de Gen., ad litt., c. 14.

All things considered, then, both for intrinsic and extrinsic reasons, the hypothesis of Laplace and Sir William Herschel claims more than a passing notice, and to many might seem sufficiently probable to warrant an *affirmative* answer to the question at the head of this essay. The accumulative force of all the scientific reasons for leaning towards the Nebular Theory is exceedingly strong. Where evidence of a mathematical nature is wanting, probabilities often step in and carry a practical conviction to the human mind. If we were to discard *probabilities* in ethics, whenever *evidence* is not forthcoming, what would become of moral certitude, and where would there be even an opening for *probablism*? In our question the accumulative reasoning force is strong enough to discount our surprise that so many astronomers view the hypothesis with a favourable eye. Only some of these reasons have been advanced in these pages. Amongst those which appeal to the scientific mind, I may enumerate :—

1. The wonderful concord in the *spectra* of the celestial bodies ;

2. The similarity and homogeneity of material in Nebulæ, sun, stars, planets, etc., as revealed by Astrophysics ;

3. The satisfactory explanation the Nebular Theory affords for the bodies of our solar and planetary system both revolving and rotating *in the same direction* (with the minor exceptions noted in the Uranian and Neptunian satellites) and *much in the same plane* on the Ecliptic ;

4. The apparent changes or evolution which both applied astronomy and spectroscopy intimate to be going on in Nebulous matter, especially in Spiral Nebulæ ;

5. The plausible origin it suggests for new stars, and even for the disappearance of old ones.

Surely this is no inconsiderable cumulative force.

Nevertheless, we should not overlook the conclusion of one who, though he unfortunately overstepped the bounds of reasonable and orthodox evolution, appeals therefore with greater force to a more logical sense of moderation, when he admits that the Nebular Theory ‘is merely a conjecture more or less plausible.’ If here I closed my paper the impression would be left upon the reader that, both scientifically and

theologically, I regarded this theory as, at least, probable, and in no way antagonistic to Scripture. Such an opinion would be the natural result of my having made the case as strong as my poor abilities permitted on behalf of scientific evolutionists. Moreover, I have even implied that the only Doctor of the Church they attempt to claim, is open to that claim by the quotations I have given. I wanted to write as if I had a 'brief' from moderate evolutionists and to present it in all its force. But it cannot be gainsaid that, on the other side, the Creationists, as they are called, have grave difficulties to advance, if not on scientific evolution, at least, on reconciling it to the Genesiactal account of the Creation. We know that the evolution theory dare not be applied, *salvâ fide*, to any *mediate* creation of Adam's soul. We know that it would be, at least, rash, if not proximate to heresy, to apply it to creation of his body; ¹⁸ because even in the latter case, the *traditio Patrum* and the *consensus theologorum* are against it. Whether it may be applied to other organisms of the animal and vegetable kingdom seems little to have occupied the minds of the theologians.

A distinguished writer in the *Dublin Review* of July, 1871, admits that *it is not against Faith* to apply it to organisms lower than man. On the other hand, Lamy and Jungman hold that its application to plants and animals, mentioned in Genesis, is *incompatible* with the true meaning of the sacred text.¹⁹

Even St. Augustine, whose *rationes causales* and distinction between a *first* and *second* creation lend such colour to a very general form of evolution, is so little clear that Cornelius à Lapide writes: ²⁰ 'Quare jam erroneum est dicere, omnia uno die producta, juxta S. Aug., Caj. et Melch. Canus.'

And studying the etymology of the Genesiactal history in the first and second chapters, the literal sense of separate *immediate* creations would seem to hold the field, unless authoritative exegetists and the magisterium of the *ecclesiæ docentis*

¹⁸ Berti, the great expounder of St. Augustine, writes:—'Hoc aliisque exemplis, probat Sanctus Pater, Opificem omnium statim formasse hominem adultum.' Lib. xii. c. 2.

¹⁹ *Ibid.*

²⁰ Vol. iii., Com. in Gen. i., p. 40.

dislodge it by a metaphorical or non-literal interpretation. If, however, in face of these difficulties, a reader should be induced to believe that the Nebular Theory of sidereal evolution rests on a true and solid foundation, and that an *affirmative* reply may be given to the question with which I opened this essay, it would seem, pending more light from exegetical theologians or explicit direction from the great *Mater docens*, somewhat harsh to condemn him.

E. A. SELLEY, O.S.A.

THE IRISH RESIDENTS IN ROME

THE latest news from Rome details the almost general collapse of the proselytising centres, and notably the statement that Mrs. Morgan's farm at Fara is now untenanted. It is too clear Protestantism was not made for the Italian. The Bible, however widely open, the plain, unadorned pulpit, the solemn parson, the cheerless conventicle, are but poor substitutes for the beautiful ceremonial, and gorgeous decoration and outline of the Italian churches. It is noteworthy that most of the boys, and still more generally the girls, who have been brought up at the institutions, return of their own accord, when free, to the Catholic Church. The proselytisers, therefore, have not all profit; but it is undoubted, if left unmolested to prosecute their vile traffic, many should eventually be lost to the faith. An Irishman, Mr. William Osborne Christmas, largely took the initiative in the rescue work; and, in this he was ably assisted by the Right Rev. Monsignor Stoner, Archbishop of Trebizonde. The Archbishop kindly agreed to become President of the little association inaugurated for this purpose which happily prospered, and extending its branches as well as its enthusiasm, has since become such a mighty power in Rome. This association is still in existence, and latterly the Holy Father has instituted, and as far as circumstances allow, endowed a Catholic Rescue Association whereby the young Italian is

afforded an opportunity of learning such branches, especially languages, as may be necessary for success afterwards in life, and at the same time supplied with suitable shelter, when willing to abandon proselytising institutions, entered generally, it must be said, in extreme necessity. Much praise is due to Father de Mandato, the illustrious professor at the Gregorian University, and Archbishop Adami, as well as Father Grossi, who devoted so much time, and still continue to make such sacrifices in this essential and pressing work of charity.

Archbishop Stoner belongs to a distinguished English Catholic family, and has been for many years resident in Rome. The Archbishop is about sixty, but he looks much younger. He is physically strong, of medium height, very entertaining and agreeable in manner, and generally bears distinct marks of his early training and associations. Though comparatively little known, I believe, elsewhere, he is a prominent figure in the English colony at Rome. Each new Consistory brings the news of his elevation to the Cardinalate, but the actuality has not yet come to pass, and possibly the rumours and comments never reach his Grace. He is a Canon of St. John Lateran's, which brings with it some emoluments, but it is understood he has very considerable private means. His residence is at Via Sistina, where he lives in a style perfectly in keeping with his exalted office, near the Scotch College, and in the neighbourhood of Mr. Christmas, with whom he is always pleased to be associated in any philanthropic work.

To Irish readers the name of Mr. William Osborne Christmas will not be unfamiliar. Mr. Christmas has been residing in Rome for about twelve years, and most of his time since has been devoted to some work or other of charity. He holds a very important honorary office at the Vatican, being Private Chamberlain, and on days of Papal receptions, and pilgrimages, he is, in turn, one of the officers on duty. With English-speaking visitors he is very much in request, and when there is a question of seeing the Holy Father or an audience, he spares no pains to render every assistance. He is not, however, above taking an especial interest in his countrymen. 'I am Irish,' said Mr. Christmas,

‘but I fear the real Irish would not acknowledge me, as we are only about four hundred years in the country.’ Well, this is not a bad passport, and whatever may be said about the unwillingness of the Irish to allow the claims of his family, he is quite willing to own the Irish, and at much personal inconvenience, make pleasant their visit to Rome. Mr. Christmas is a native of Waterford where he has still many interests, but there seems to be little chance of his future residence in Ireland. He is little beyond the prime of life, buoyant, overflowing with good nature, and is only happy when conferring whatever favour may be in his power. The entire family is resident in Rome; and I cannot omit to speak of Miss Grace V. Christmas, the gifted authoress, whose fascinating writings are so often to be met with in the leading periodicals of this country and America. Her writings are mostly religious; and the story of *The Conversion of Jack Enderby*, is entertaining and instructive. More than once she has been offered some very lucrative literary engagements, but as they did not quite harmonize with her religious bent of mind, she thought advisable to decline them. Her brother, Mr. Christmas, is always pleased with every new literary effort, and not unfrequently refers to her writings with feelings of unmingled pleasure; and especially that they are religious. Indeed, religion and piety are the especial characteristics of the family, and it is for this reason that Rome has for them such a peculiar attraction. Reference has been made already to the efforts of Mr. Christmas on behalf of the night schools; and it must not be forgotten that for several hours each night he himself taught the English classes. He was also much interested in providing the young Italians, who joined his classes, with opportunities for Confession and religious instruction, in which it must be said, notwithstanding the many opportunities available, they are often sadly deficient. Nor did he, at the same time, neglect to furnish them with English periodicals, and reading of an entertaining nature, taking even leading parts in their boyish sports, and excursions to the country. All this seemed to be to him no labour; on the contrary, a recreation. But the tact with which he manages young men, and the perfect control he is able to exercise over

them, without being in the least authoritative, is a study. I have known him to bear up with the utmost composure in circumstances in which the patience of the ordinary individual would have been utterly overtaxed; and yet he was in the end the victor. His advent to Rome, therefore, has been for some providential, and while Ireland is the loser, she can point to very honourable and worthy representation at the centre of the Christian world, in the subject of this sketch and family. The charming residence is at 109 Via Sistina.

There are various residents in Rome, who though not born in Ireland, are of Irish descent and are deeply interested in the country. Among these may be mentioned Valentine Patrick Marquis MacSweeney. The Marquis was born in Paris in 1871, and is son of Valentine Patrick MacSweeney of Macroom, County Cork, where still are the ruins of the old family residence. His mother was Polish, being Emma Countess Konarska. It is not improbable that to his maternal origin is traceable his rare genius for languages. He is said to speak eight modern languages with facility and accuracy. It is certain that he speaks and writes English, Italian, and French with the ease and grace of a native. His mastery of the languages is of valuable service to him in his relations with the Vatican, where he was appointed Honorary Chamberlain in 1893, and Private Chamberlain in 1895, receiving title of Marquis in 1896. In the diplomatic service of the Vatican, these three languages, at least are, it may be said, indispensable. It is understood he took part in the diplomatic negotiations between the Holy See and Montenegro, and has taken a deep interest in the union of the Oriental Churches, since the promulgation of the Papal Encyclical of 1894. He is also a litterateur, having graduated with honour degrees at the University of Paris, and has since published several works, and contributes to the leading periodicals of the world. His efforts in founding the *Cosmos Catholicus*, which deals with Catholic subjects, and the international affairs of the Holy See, are much to be commended. He is partly editor, and hopes to be able to render much service to the Church. The *Cosmos Catholicus* is beautifully illustrated, and is printed in Italian, French, and English, the same articles occupying

adjoining columns and the same illustrations for all. It is now regarded as one of the most important illustrated magazines in Italy. I cannot omit to mention that he is President of the Committee for Great Britain and Ireland, in connection with the International Scientific Catholic Congresses. The Marquis lives in truly princely style at the Palazzo Falconieri, Via Giulia, where he entertains largely, and is always glad to receive Irish visitors, but especially the representatives of the Irish Church. He has been for about ten years resident in Rome, but has now adopted the Eternal City as his home. The Marchesa is Brazilian, her father being Minister of Foreign Affairs under Don Pedro, of very many accomplishments, but prefers to speak Italian, French, or Portuguese to English. This preference, or rather want of confidence, in speaking English, is occasionally a little embarrassing.

Ireland has the distinguished honour of giving an abbot to the Italian monastery of Valvisciolo in the diocese of Terracina, in the person of the Very Rev. Fr. Stanislaus White. Father Stanislaus is a native of Derry, where he was born in 1839, and belongs to one of the most influential families in Ulster. The family is also noted for piety, several members having entered religion. In his twenty-first year, he entered the monastery, Mount Melleray, and was ordained in 1866. In the subsequent year, he was nominated Secretary to the Procurator-General, Rome, which office he held for twelve years. Pope Pius IX. appointed him one of the 'Apostles' at the 'Lavanda' on Holy Thursday, in St. Peter's, in 1869. He was elected Procurator-General of the Order in 1879, which office he continued to fill for thirteen years, residing in Rome. In 1893 he was elected Superior of the Abbey of Valvisciolo, in the diocese of Terracina, about fifty miles south of Rome, and nominated by Pope Leo XIII., *motu proprio*, Abbot in 1901. It will thus be observed that he has been rapidly promoted through the various grades, now attaining the highest position it is possible to attain in the Order. In conversation, Father White is bright and entertaining, and possesses a rare adaptability of accommodating himself to persons and circumstances. His manner is exceedingly simple, and although there is a tone of restraint and piety throughout his conversation,

he is very interesting and agreeable. This simplicity of manner is very remarkable in the case of most of those who hold offices in Rome, and the same is to an extent noticeable with regard to visitors. It arises, possibly, in part, from Italian associations and proximity to the Vatican, side by side with which all else is as nothing. But it is especially gratifying, that the Holy Father has appointed an Irish Abbot to an Italian monastery where the rule is the strictest of any Order in the Church, clearly showing his absolute confidence in Irish capacity, and Irish ideas on religion.

On arriving in Rome, the first care of the weary visitor is to secure comfortable quarters, and, indeed, on this depends greatly the success and pleasure of the visit. The language difficulty is not by any means what might be supposed. Almost everywhere at the hotels and pensions, some effort is made to speak English; and it is most annoying when one has mastered the Italian, to be confronted at every turn, with a jargon of English, distorted partly out of recognition by its Italian medium. The hotels and pensions at Rome are beautifully appointed, and in the matter of expense, correspond much with our own. Many intending visitors from Ireland will be pleased to learn they can find the very best accommodation, and an Irish hostess, at Pension Hayden, 42, Piazza Poli: Miss Mary Hayden, the accomplished proprietress, comes from Dublin, and has been for some years resident in Rome. Her early training and natural ability peculiarly adapt her for her present position. For some years she was resident governess in an Irish family, and was afterwards English mistress to Princess Bianca, eldest daughter of the Duchess of Madrid. After her term of engagement she decided to make her home in Italy, and has since been engaged in hotel business, in which she has been most successful. The Pension accommodates one hundred guests, and has been recently remodelled, and fitted with every modern convenience and comfort. Notwithstanding her absence of some years from Ireland, and her intention of fixing her residence permanently in Rome, she still continues to take a deep interest in her native land, and especially in the workings of the Irish Church. Speaking of Miss Hayden, a guest who had

the opportunity of judging, and whose opinion is worth recording, described her as Catholic first and above all, and Irish next. I believe this is a fair embodiment of her character.

To those interested in the Gaelic Revival, it will be pleasing news that the cult of Irish was not neglected in the Eternal City. The idea had its origin with the students of the Irish College, who spontaneously gave their recreation hours and vacation time to its study. They were fortunate in having some Irish speakers of their body, and they very readily gave their services. The matter was recognised, and a class was established in the College in 1899, and, although this study was not obligatory, within a few weeks almost every one became members. Marked progress was made; and in the following spring an address in Gaelic was presented to the Archbishop of Dublin, and the Bishop of Raphoe on the occasion of their visit to the College, which, it is hardly necessary to add, was much appreciated.

In this movement, Mrs. Mulhall, the wife of the late Mr. Michael G. Mulhall, the great statistician, is very much interested. Mr. Mulhall, for some years previous to his death, was resident in Rome, although a few months of each year were spent at his Irish residence, Killiney Peak, Dublin. He was for some time student of the Irish College, Rome. Having left the College he went to South America, and started the *Buenos Ayres Standard*, in 1861, which was the first English daily newspaper printed in South America. He is the recognised authority of the world on statistics, and his work, *The Dictionary of Statistics*, has had a marvellous sale; and is the author besides of several works on statistics. A few years ago he severed his connection with the Argentine Republic, and until his death resided mostly in Rome. Mr. Mulhall manifested much interest in his *Alma Mater*, and at every religious ceremony or entertainment of the College he was certain to be present. Intensely religious, he was a very agreeable companion, speaking with much fluency, Spanish, Italian, and French, as well as English. In 1900 he died at his residence, Killiney. Since the death of her husband, Mrs. Mulhall has been mostly resident in Rome. She, too, is

literary, and has published a work on South America, which appeared in 1883. Her articles to the *New York Freeman* some years ago, proving that Dante drew his inspiration from an Irish poet, created, at the time, quite a sensation. I do not know what Monsignor Bartolini, the great Roman exponent of Dante should have to say on the subject. Much of her time is occupied in attending at the ceremonies in the churches, and is now a constant student in the Vatican Library, where she is devoting her attention to the study of Irish Manuscripts. Socially, Mrs. Mulhall is much esteemed at Rome, and her rare intellectual gifts are generally admitted.

As we carry with us in physique and manner distinctive marks of our nationality, the same is generally true of accent and speech. The sweet tones of the Gaelic are still traceable in the Anglo-Irish accent of to-day. I am just reminded of this fact by an incident, which, though trifling in itself, is, perhaps, interesting. Walking leisurely towards the end of one of the principal thoroughfares of the city, where the crowd had dwindled to individuals, a cabman sauntered after me for some considerable time, and that without soliciting in any way my patronage. This struck me as unusual, and instinctively I turned to satisfy myself that I was really in the vicinity of an Italian cabman. Judge of my surprise when I found myself addressed in the softest of Dublin accents. After directing my attention to his appointments, and offering his services gratis, he freely entered on an account of himself. 'My name,' he said, 'is Kelly. A few years ago when Italian buyers came to Ireland to purchase an outfit for the Italian army, I accepted an engagement, and then came to Rome. Here I have been resident ever since, and am a registered cabman of the city. My home is Via Merulana, and my children are constantly at school. They speak Italian, for the mother brings them up her own way, and can't speak English. I get on fairly well. I know the Irish, English, and Americans by their faces, and they are glad of any one that speaks English. I am happy, and am going to live and die here.' I had occasion to meet him frequently afterwards, and found him cheerful, good-humoured, and obliging.

To readers of the periodicals and reviews on both sides of

the Atlantic, the name of Dr. William J. D. Croke, will not be unfamiliar. His name is at present before the readers of the I. E. RECORD with reference to his theory on 'The Double Personality of St. Patrick,' and he is frequently quoted in the Rome Letter of the *Irish Catholic*. Dr. Croke, though born in Canada, some thirty four years ago, is of Irish descent, and is heartily interested in everything that concerns Ireland. He is a native of Halifax, Nova Scotia, where his father was a prominent member of the Nova Scotia Bar, and Member of the Canadian Parliament. His education was acquired partly in Canada, and at St. Edmund's College, Douai. He lived some time in England, and in 1889, came to Rome, which has now become his home. Much of his time is devoted to History and Archæology, and is now engaged on a History of the National English Institutions in Mediæval Rome. It is understood he is not yet finished with his theory on St. Patrick, and that a work of his on the subject will shortly appear. It will thus be observed he is versatile, but he always secures a good grasp of his subject. Though a prolific writer and constant student, he bears no traces of the book-worm, and in his free time is a most entertaining and pleasant companion. He lives at 15, Via del Leone, and is always glad to be of service to English-speaking visitors, and especially the Irish, whom he regards as his kinsfolk.

When I mentioned the Gaelic Revival in the Irish College, I readily recalled the name of Father Louis Carew, the representative at Rome of the Reformed Cistercians or Trappists as they are commonly known. Father Louis is Irish of the Irish, and is glad of any movement calculated to elevate his countrymen; and I remember the interest he manifested in the Irish Language as revived at Rome, and on one public occasion how intently, nay jealously, he regarded the reader of an Irish essay. He entered the Order at Mount Melleray in 1869, was ordained priest in 1875, and after various offices, was appointed Prior of New Melleray, Dubuque, Iowa, United States, in 1899. Here he remained for eight years, and then returned to Ireland. At the General Chapter of 1898, he was selected as one of the five Assistants to the Abbot General, who resides in Rome, and since then has been resident at the

monastery, Via San Giovanni, not far from St. Clement's, and in the neighbourhood of the Colosseum. Father Louis in appearance is somewhat more than fifty, but healthy and full of vitality. While exceedingly simple in manner, he is by no means silent, and can with perfect ease and grace take his place at any social re-union in Rome. Visitors to the Eternal City will find in him a most cordial and interesting helper and friend, especially such as come from Ireland duly recommended. Without such recommendation, it must be said, few go to much inconvenience to serve the casual comers, for at certain seasons the influx is so great that general and indiscriminate attention would be impossible.

I find I have omitted mention of Mr. P. L. Connellan, whose name is so familiar to the readers of the *Freeman's Journal*. Mr. Connellan was born in Ireland and came to Rome from Boston in 1869, as special correspondent of the *Boston Pilot*, for the great Vatican Council. Since then he has lived in Rome, and witnessed the declaration at St. Peter's of the Infallibility of the Pope in 1870, the invasion of Rome by Victor Emmanuel two months afterwards, and was present on the occasion of his funeral in 1878. He acted in the capacity of correspondent on the occasion of the death of Pope Pius IX., and again on the elevation of his illustrious successor; so that he has seen Rome under many phases. Mr. Connellan is a regular contributor to the *Baltimore Sun* and *Boston Sunday Herald*, which is one of the great weekly journals of the United States. In 1888, the Holy Father conferred upon him the decoration of the newly established Order, 'Pro Ecclesia et Pontifice,' and lately has been created a Knight of St. Gregory. A profound student of Roman Archæology, he is vastly cultured in the antiquities of pre-Christian and Christian Rome. His lectures at the Irish College on the Catacombs, showed deep thought and patient research. Mr. Connellan is an ardent Irishman, quick to resent when the honour of his country is assailed, bright and cheerful, but a profound thinker, as well as a most accomplished writer. He is always glad to see his countrymen at his beautiful home, 6, Via Privata, as is also Mrs. Connellan, formerly of Boston.

Almost all the Religious Orders of the Irish Province have representation at Rome. Thus the Jesuits are represented at 8, Via di San Nicolo da Tolentino; the Passionists at the Convent of SS. Giovanni e Paulo; the Fathers of the Congregation of the Holy Ghost at the French Seminary, Via Santa Chiara; the Carmelites by Very Rev. J. Crowley, Collegio di Sant Alberto, Prati di Castello, and by the Very Rev. John Dowling, Convento Carmelitano, di San Martino di Monti; the Marists at 14, Via Cernaia; and I have already mentioned the other Religious Orders whose centre is at Rome. Generally, some one is to be found at these addresses who speaks English, which is often a boon to the weary and perplexed Irish visitor.

It is remarkable that since the Irish Pilgrimage of 1893, the number of visitors from Ireland to Rome, has been every year multiplying. The Irish are principally attracted to the churches, and among the churches which have for them an interest is the titular church of the Cardinal Archbishop of Armagh, Santa Maria della Pace, near the Piazza Navona. It was founded in 1482 by Pope Sixtus IV., who, in order to make reparation for an outrage by a soldier to a picture of the Madonna, as well as to save the peace of Italy from the Pazzi conspiracy, vowed to have a church built here and dedicated to the Blessed Virgin, under the title of St. Mary of Peace. Interiorly and exteriorly it is a beautiful structure, and is remarkable for its famous paintings by Raphael. Formerly it was an abbacy of the Canons Regular of the Lateran, but it is now in the hands of secular priests. Each Cardinal has a titular church at Rome, and over the high altar, there is, on one side, a portrait of the Holy Father, and on the other that of the cardinal titular. The titular church of Cardinal Cullen was S. Pietro in Montorio; that of Cardinal M'Cabe, Santa Sabina; while the titular church of Cardinal Moran, Archbishop of Sydney, is Santa Susanna. Some portion of the dress of former titulars may be seen here and there in the church.

The nuns, we have seen, rendered excellent service in foiling the efforts of the proselytisers, and still continue their good work. Of the Sisters known as the Poor Servants of the Mother of God, the present Superioress is Irish, and several

members of the community. They teach, visit the sick, and give alms. Their English schools are very flourishing. The Convent is at Via Sebastianello, and formerly they took charge of a hospice for invalids who came to Rome. This hospice no longer exists. In this country, perhaps, they are best known as associated with the name of Lady Georgina Fullerton. At Via Castelfidardo, the Blue Sisters founded by Bishop Bagshawe have a magnificent hospice, where they are pleased to receive and board visitors of a class, and on moderate terms. Their duties are mostly nursing, in which they are very proficient, and are much in request by the English-speaking invalids. They do not, however, confine themselves to visitors, but interest themselves in the poor of Rome, and act as nurses in the better class families. Although the Order was founded in England, they are for the most part Irish.

The Sisters of the Institute of Mary, Via Nazionale, were introduced to Rome a few years ago, through Father de Mandato, to combat the inroads of the proselytisers. Their Order was founded in England, and will be more familiar to us as associated with the name of their foundress, Mary Ward. They are few, but can boast of Irish in their number. The excellent work which they did, and still continue to do, fully realised all the expectations of the good Jesuit Father.

At the Convent of S. Maria Reparatrice, Via Lucchesi, an Irish nun, sister of Monsignor Raymund, was for some time Superioress, and still continues a member of the community. The Monsignor is now Coadjutor Canon of St. Peter's, and resides with his mother the Countess Raymund, at Via del Pozzetto. It will be remembered he was entrusted with the office of bearing the Cardinal's hat to the Apostolic Delegate at Washington, Cardinal Martinelli, on the occasion of his elevation to the Cardinalate. He is still in the prime of life, one would think not very robust physically, somewhat retiring, very devout, and may be often seen in the churches before the Blessed Sacrament. Everything in his regard gives much promise for the future.

Near to the Convent of the Reparatrice is the Church of San Silvestro in Capite, which is regarded as the English

church in Rome. The Rev. Basil Maturin, an Irishman, is the Lenten preacher for 1903, and here it may be observed he preached his first sermon after his ordination in 1898. His style is peculiar to himself; and he has an extraordinary command of language and ideas. He is a convert, still comparatively young, and full of life and energy. There is nothing in his manner indicative of that reserve, and unwonted restraint so generally noticeable in converts, especially, who have embraced religious life. He is attached to the diocese of Westminster, and might anywhere be taken for an Irish priest. The Very Rev. William Whitmee is the rector of this church and General of the Society of Missions. There are several Irish students in the community. In the North American College, Via dell' Umiltà, the Rector is the Right Rev. Monsignor Kennedy, and the newly-appointed vice-rector is the Rev. Father Murphy; these names are sufficiently suggestive, while most of the students bear Irish names, and in cases have never been to America. The Scotch College, Via Quattro Fontane, has its Irish students; and the English College, Via Del Monseratto, as well. In the new Collegio Beda, expressly founded for converts intending to enter the Church, Monsignor Prior is vice-rector, while of the English College proper, the Rev. D. Cronin is vice-rector. The names are indicative of their original nationality.

In the fine arts Ireland is represented by Mr. Hogan, sculptor, who has been for some years past resident in Rome. He is son of the late celebrated sculptor of that name, so favourably known in Dublin. His business seems mostly to study the finest specimens of Italian art, although he has executed work of rare merit for several Irish churches within the last few years. His residence is Via Rasella, near to the Piazza Barberini. In everything he is essentially an artist, and is studious and retiring.

As to the social life of Rome, I must observe that the best Italian society is very exclusive, and only foreigners with highest introductions are eligible. I will only here refer to that society into which ecclesiastics may, with proper propriety, find admission, and where guests are partly clerics and partly laics in strong sympathy with the Catholic Church and

its workings. After special ceremonies in the churches it is quite usual to hold a reception, where many of those who attended are presented to the officiating prelate. The whole is, of course, very informal. A dinner party is so little different as to the manner in which it is conducted from a similar institution with us, that a description would be uninteresting. An evening party is enjoyable and not in the least perplexing. The guest of the evening is usually a dignitary of the Church, and you are invited to meet him. In this matter the Italians show great tact and thoughtfulness, as well as delicate feeling. Hardly ever is more than one cardinal present, and the same is pretty generally observed as to the other various grades in the Church. The receptions usually take place from 5 to 8 in the evening; and on arrival you are received by the host or hostess, presented to the guest of the evening, and if there is no such, to the guests in general, and after some interchange of ideas, and refreshments partaken standing, sitting, or moving around, all within the space of about half an hour or so, you are then perfectly justified in taking your leave without further ceremony. Meanwhile guests continue to come and go. At these receptions non-Catholics, too, are frequently to be met with, who enter thoroughly into their spirit. Mrs. Charles Smyth, who is Irish, holds her reception on St. Patrick's Day. Her name will be best known to us associated with the Palazzo Odescalchi. She is said to be related at the White House, Washington. On these occasions the Countess Strozzi is often to be met with, she is also Irish, but is resident in Rome for many years, having formed a connection with the well-known Strozzi family. Her beautifully appointed home is at Via Palestro.

Passing over the solicitude of the Holy Father, for not merely the spiritual but the temporal concerns of the Irish, which never flags, and of which he gives so many proofs on the occasion of the visitations of the Irish Bishops, as well as that of the Irish Pilgrimages, I may be permitted to refer briefly to a few of the many residents in Rome, who, though not Irish, are deeply interested in Ireland and its people. Among them may be mentioned Cardinal Satolli. His Eminence is a native of Perugia, the former See of the Holy Father. This interest arises in a great measure from contact

with the Irish in America, during his office of Apostolic Delegate at Washington. Then the Cardinals Vannutelli; they are brothers, natives of Genazzano, and one is spoken of as a likely Pope. Archbishop Merry del Val also manifests much interest in Ireland. His name is still remembered as arbiter in the Canadian School question, a few years ago. He is a Spaniard, being son of the late Spanish Ambassador to the Holy See. For some years he has been President of the College of Noble Ecclesiastics, and, considering his exalted position, is very young. He speaks English perfectly, having been educated at Stoneyhurst. The Rector of the Propaganda College, Monsignor Cammassei, since his visit to Ireland in connection with the Maynooth Centenary in 1895, has taken a deep interest in the country. He has frequently expressed himself gratified with all he witnessed on that occasion, as also with the great piety he observed among the people everywhere during his sojourn then, and on a still more recent occasion. Nor has Father Palliola forgotten his Irish associations. He will be favourably remembered in connection with the missions of the Redemptorist Fathers in Ireland some years ago. In 1898 he was recalled to Rome, while Superior at Perth. He is now attached to the new church of St. Joachim, built by the present Pontiff. The Very Rev. Dr. Esser never tires of recounting his pleasing reminiscences of Maynooth, where he was for some time professor. He is on the Congregation of the Index, and has lately been appointed a member of the Papal Biblical Commission. Now he is connected with the Dominican Convent, Via Sebastianello; and so I might go on.

Having said so much on the Irish residents in Rome, I may remark that I have by no means exhausted the subject. I have only mentioned, for the most part, the residents of note with whom circumstances brought me into relationship. There are, I know, Irish employees in various business departments in the city, and Irish tutors in Roman families. I feel however, I have said enough to show that Ireland is well and favourably represented in the religious, social, and economic life of the Eternal City.

D. F. M'CREA, M.R.I.A.

A PROTEST AGAINST PESSIMISM

THE common consent of men taken in the mass has long been regarded as of prime importance in the establishment of theories which elude the grasp of scientific demonstration. Some philosophers would almost go so far as to attribute to it the character of an infallible criterion of truth. Unfortunately, however, the common consent is extended to theses for the proof of which no other reason either of congruity or probability can be adduced than that their exploitation seems to involve a subtle satisfaction. That the world is constantly getting worse is an opinion which apparently has been held universally since the human intellect began to concern itself with the subject. In fact it is the only opinion in the matter which has obtained a currency worth speaking about. Jews, Greeks, Romans, Teutons, have all testified to their belief in degeneracy as a constant factor in human affairs. Ancients and moderns have here a common ground. Rudyard Kipling is quite as good an authority on the matter as Homer; both probably echo the sentiments of the authors who flourished in the Stone Age. In the face of a consensus one is inclined to think twice before venturing on a traverse. It would be hardly safe to deny, for example, that the men of long ago were taller and stronger and wiser than the men of to-day, that the winters were colder and the summers warmer and the grass several shades greener in that spacious and, as to boundaries, vague period of time known as the good old days. The theory is in itself of little consequence; the world presumably rolls on without reference to theories, and the matter would not be worth a mention except for the fact that it bears a close resemblance to an attitude of mind towards our national concerns, political and ecclesiastical, with which we are becoming more and more familiar with the revolving years.

A great deal has been written recently, and countless speeches have been delivered by way of shedding light on

the secret places in the national character. The spirituality, the gaiety, the humour, the patriotism, the artistic power, the idealism, and the hundred and one things that make up the Celtic temperament have been enlarged upon in season and out of season. It would be well if some authority on the psychology of the Celt would enlighten us as to the source from which proceeds the national tendency to pessimism or from what nether foundation of the mental structure arises the mist of despondency which so frequently envelops us. Is it the inevitable counterpart of the gayer and sunshiny side? Is it the dryness and bitterness which so often attend progress along the paths of spirituality? Is it the reaction consequent on the *joie de vivre* which only those gifted with artistic sensibility share? It is just possible that an exaggerated devotion to ideals, which, judged from many standpoints, are pre-eminently foolish, has something to do with it. Ideals suffer so much when they clash with the practical that their owners are bound to suffer *toties quoties* a vexation of spirit. And as any reference to Irish affairs would be incomplete without honourable mention of our rulers, it is well to say here that it is highly probable that the Government, fruitful parent of unnumbered woes, is to some degree responsible for the periodic ebbing of our dearest hopes.

But to come to the matter in hand. If ever a spontaneous political sentiment existed in the hearts of men, surely the focussing of the hopes of modern Ireland on the idea of self-government must be considered as the result of natural and inborn tendencies and reasonable ambitions. There is no necessity here to point out how deep-rooted and how universal is the belief in the ultimate triumph of what, in spite of cheap sneers at demagogues and agitators, in spite of the ridicule with which at times it seems to be tarnished by the performances of many of those who are loudest in their professions of devotion, is yet a lofty and inspiring cause. Nor is any elaborate proof required for the statement that side by side with the most buoyant hopes of Ireland's political future there exists the fear that in some occult and hitherto unexplained way the interests of religion will suffer as the material concerns of the country advance and prosper. To come to close

quarters, it can no longer be denied that many trained observers of public life in Ireland see in the present-day conduct of those affairs signs to justify the worst apprehensions, and no longer hesitate to mark the line of cleavage which they profess is visibly broadening between a section of the people on the one hand and, on the other, those who have been up till now their closest allies and their trusted leaders. This fear is not confined to any particular class of Irish Catholics, it is entertained and expressed by learned and unlearned, gentle and simple, by men skilled in the ways of the world and by men who in those ways are, to borrow a Rhodesian phrase, but as children. That political emancipation or the worldly prosperity which might follow thereon should stand for a menace to the Faith is not exactly a self-evident proposition. The perception of fear, however, does not depend on the actual presence of danger and certain mental states are in no way affected by the laws of sound reasoning. To decide to what extent this frame of mind squares with the actual facts is a business of some importance. Few Catholic Irishmen will deal hardly with an attempt to show that the nervousness about the future of religious interests in Ireland arises more from an excessive, though natural anxiety on behalf of those interests than from the matter-of-fact operation of forces which notably threaten them.

It is too late in the day for men to expect to gather grapes from thorns or figs from thistles. Anyone who hoped for a resultant good to public life in Ireland from the years covering what is popularly known as the Parnell split has thereby redeemed himself from the charge of pessimism. It was an ugly business and left ugly marks. The fever of excitement did not leave the patient with a clean bill of health, as is not unfrequently the case with fevers. During these evil days the National cause lost a considerable amount of caste, and many found it incumbent on them to retire from the fighting line. Their retirement under such circumstances scarcely prejudiced them in favour of those who filled up the vacancies, and it is not in human nature to expect their unqualified approval of the subsequent proceedings. Religion and politics are so inseparable in Ireland that the Parnell controversy was

bound to react on matters of religion, and the prestige of clerical leadership was somewhat damaged. A precedent was established. The people were familiarised with demoralising divisions and causes produced their natural effects. The Parnell controversy is over and the union between the priests and people has survived. It is a strong bond which endures such an ordeal and the breaking of it promises to be an affair of some time.

Change is ever regarded, we may suppose, by the wise with mixed feelings. It would be absurd to think that a momentous political change can take place in Ireland without influencing ecclesiastical affairs. But is there evidence to prove that any section of Irishmen hopes for, or is working for legislation inimical to the interests of the Church? The whole political programme of the Nationalist Party, if granted to-morrow, contains nothing that could be turned into an anti-religious weapon without grave perversion of its nature. There is no organ published in Ireland by Catholics which displays the slightest anti-clerical bias. There is no representative, or for that matter unrepresentative, public man who dares to introduce the anti-clerical or anti-religious note into platform utterances, nor is there the least indication of even the desire to do so. There is no known part of Catholic Ireland where such an utterance could be safely delivered. At public meetings priests are received with genuine enthusiasm, and their adhesion considered a valuable distinction. The representative and responsible Press chronicles with eagerness news bearing upon ecclesiastical matters, and nowhere are the claims of Catholic institutions—schools, hospitals, orphanages, societies—more eloquently advocated than in the columns of our most popular newspapers. In matters, too, less exposed to observation than the doings of public men, the same hopeful features are to be noted. Few parish priests in Ireland, we venture to assert, are troubled with a disposition on the part of parents to withdraw their children from schools under their management. Neither does the existence of the University of Dublin or the Queen's Colleges seriously add to the cares of the pastors of the Irish Church. The powerful attractions of these establishments are held out in vain to the Catholic

youth of Ireland, while on the other hand the influx of students to the seminaries and Catholic colleges increases more rapidly than do the facilities which they seek—in itself no mean test of the spirit of a people. Where are we to look for the portentous signs of religious decay? Is it in the churches? From Fair Head to Bantry the cry is for increased accommodation for the worshippers. Is it in the habits of the people? Statistics, it is said, will almost prove anything, but they will be taxed to the utmost to prove that the standard of morality in Ireland is being lowered. Is it in their intellectual pursuits? The literature of the philosophy of unbelief is unread and unheeded, and the glorious panoply of Christian and Catholic thought alone occupies the field. That one or two publicists of a type find their only chance of circulation in the manufacture of falsehoods about the Church to which they owe allegiance, points out nothing except that a certain amount of bread is generally buttered on that side and that renegades have a singular facility in discovering the fact. That in the heat of election speechifying or in the qualified amenities of newspaper controversy things should be said which are better left unsaid is not a matter for surprise, and still less a warrant for panic. We might search Ireland with candles, and fail to find a reason for despondency boldly stamped in the face of things, but on the contrary, in broad daylight, and in abundance, we may find clear springs of hope and courage.

The debate on the subject usually includes, on the part of the pessimists a clearly drawn parallel between France and Ireland. The state of religion in France is brought in as an unanswerable argument. It is easy to understand the feelings with which modern France is regarded by an Irish observer; it is also easy to understand that the remotest chance of a similar declension in Ireland should be zealously guarded against; but it is not so easy to see where the spirit of secularism and infidelity responsible in France is at work in Ireland. The Catholics of Ireland have not yet ranged themselves under the banner of Freemasonry, nor are they divided on any public question to the detriment of the Church, as were the French Royalists and the founders of the Republic. They are not blinded with power and maddened by success in arms,

as were the Frenchmen of the Empire. The literary field in Ireland has been almost completely abandoned in favour of the political: the few men of genius, however, whom we honour have not been scoffers. Our best achievements in literature, in art, in education, and in politics are united indissolubly to the cause of Catholicity. The brightest pages of our history are those which speak of the glories of the National Church: the dearest to the hearts of Irishmen are those which tell of the sufferings manfully endured by their ancestors because of their unpurchasable loyalty to Rome. Is there any possible parallel here between France and Ireland? The Ireland of the future will be the outcome of natural development. Whatever legislative changes may be in store for us will be accomplished peaceably and without a violent breaking with the past. The sky would not fall even if Home Rule were suddenly thrust upon us, and the change that could induce Irishmen, directly or indirectly, to part company with their proudest memories, and to barter their hardly-won heritage, has not yet loomed above the horizon.

On one side of the account must be placed the aptitude for and acquaintance with public affairs possessed by the people. The political Irishman is often made the target of clumsy witticisms; but it is just as well, perhaps, that an Irishman, shut out by the operation of unjust laws from a wider culture, should find in politics a stone on which to temper the keen edge of his intellect. It is inconceivable that Irish electors should return either to a native or a foreign Parliament men to represent them of the type which receives the suffrages of the French peasantry. At home, the interest, perhaps in some ways inordinate, which the people take in Parliamentary business, is, roughly speaking, ample guarantee for the conduct and character of their representatives. The clear perception of the issues at stake with which an Irishman enters the polling booth seems to have no equivalent in France. On all sides the parallelism collapses. To construct it one would require to re-write the respective histories, constitute the peoples of France and Ireland in similar circumstances, and subject them to the same tests, in a word, to pre-suppose a state of affairs which no man shall ever see, and to anticipate

which is but an unprofitable thrashing of the water. It is submitted that what has been said is a fair representation of the facts, temperate and free from exaggeration. It is not argued that the millennium has arrived or that the ground is completely cleared of bones of contention. But we contend that the religious body is in a normal and healthy state, and in contradiction more will be required than the elevation to a plane of national importance affairs of a petty and personal nature. The resolutions of a District Council, for example, do not sensibly affect the political atmosphere; it is difficult to see how the irreligious action of the same body—supposing such action to be remotely probable—should shadow forth the doom of Catholicity. But if the remote probability came to pass, the pessimists would all declare that the hour had come.

Out of the mass of conflicting accounts which reach us from over sea, one thing seems clear. The Irish abroad are exposed to grave risks of losing that spirit of fidelity to the Church which distinguishes them at home. They do not leave their native shores with an animus against the Church, but with feelings of tenderness and affection for the mighty mother whose strength has been expressed to them in units of kindness. The weak spot in their armour seems to be at the point of contact with a civilization which either they cannot assimilate or which is in itself of a lower form than that in which they have been bred. If the argument were advanced that the same danger threatens the remnant of the race which still clings to the sod, through the medium of foreign manners and ideas, the worship of a foreign ideal of success and—most powerful of all agencies—a frivolous, debasing, and, because professing no belief, infidel literature, it would call for earnest attention. The cancer of worthless literature is an evil which it is to be hoped will never spread abroad its roots in Ireland. But even here pessimism is at a discount. On all sides the tide of a sound public opinion in the matter of books, newspapers, and publications of every kind is rapidly rising. The Language Revival will have achieved a great result if it succeeds in thoroughly awakening the national consciousness of what is base and what is noble in the printed matter which is daily and weekly unloaded amongst us. It will achieve a

greater result if it succeeds in creating, or helping to create, a literature racy of the soil in the best sense of that well-worn expression, congruous with the character of the people, and bringing them into contact with the culture of which the Church is the guardian and dispenser.

Time and again in the history of the Church has Ireland stood as the exemplar of a Christian nation. In learning and sanctity, and, in more modern days, in loyalty to the See of Rome, has Ireland led the way. Destiny may yet hold for her another proud distinction. When the tiller of the soil enjoys in peace and without fear the fruits of his industry, when her sons attain free and honourable access to the fountains of learning in a native University, when national affairs are administered according to native ideas, Ireland may prove to the world that commercial prosperity and enterprise, high educational achievement, and civil splendour may exist side by side with, and be graced and dignified by the profession of an uncompromising Catholicism. Ireland may again bear unimpeachable witness to the glory of that Church with which her varied fortunes have been so closely linked. When Ireland comes forth from the Valley of the Shadow she may amply vindicate the claims of the Church to be equal and necessary to every social and national development, to be triumphant over every accident of circumstance, governed by principles constant and universal in their power and application, the same in prosperity as in adversity, the source of a nation's strength in the hour of endurance, and its chiefest pride in the days of its exaltation. It is in a country such as ours, which has kept its borders clear of the prophets of irreligion, it is on the virgin soil of a self-governing Ireland that the unthwarted influence of the Church on civil affairs might be tested, and its beneficence proved. It is a consummation to be hoped for, and by courageous and righteous men of every estate to be strenuously worked for. In the face of such a future no man may lay down his arms, and no effort may be spared until Catholic Ireland stands amongst the nations in the foremost file.

THOMAS M'CALL.

EDITORIAL NOTE ON A RECENT DECREE OF THE HOLY OFFICE

WE have been requested to draw the attention of our readers to the Decree of the Holy Office which is printed in the first place amongst the Documents of our present issue. We wish particularly to point out that one of the results of this Decree is that where bishops of a diocese have been granted faculties to bless beads, crosses, etc., and to bless scapulars and enrol the faithful in them, they can subdelegate these faculties to the priests of their diocese. We are furthermore requested to state that the authorities at Propaganda prefer that priests desiring such faculties should apply for them to their respective bishops.

It appears that the number of applications for such faculties sent to the authorities in Rome from this country without any regard to form or to the labour and inconvenience involved in deciphering their communications, and the difficulty in many cases of reading even their names and addresses, makes it quite impossible for the Propaganda authorities to attend at once to requests of this kind. Nor is it fair to expect the President of the Irish College in Rome, who has many other duties to claim his attention, to sit down and put all these applications into form, then bring them to Propaganda, and leave them to be presented, and return again to call for them when the forms are made out. The system hitherto followed implies delay and much difficulty and trouble. The alternative has the advantage of being simple and expeditious.

J. F. HOGAN, D.D.

Notes and Queries

LITURGY

PRIVATE MASS AT EXEQUIAL OFFICE

REV. DEAR SIR,—In the next issue of the I. E. RECORD would you kindly favour me with a reply to the following :—

Can a priest who may or may not be able to sing, simply read Mass (a requiem) immediately after chanting the 'Officium Defunctorum' with other priests or clerics? What should a priest who is unable to sing do on (a) All Souls' Day? (b) on the death of a friend or relation?

SACERDOS.

There is nothing wrong or incongruous in a Private Requiem Mass as such following the recital of the 'Officium Defunctorum.' As to the propriety, however, of dispensing with the Solemn Requiem Mass, where it is possible, it occurs to us to make the following observations. There is no doubt that the Mass contemplated by the Rubrics in connection with the Exequial Office is the 'Missa Solemnis seu Cantata de Requite.' A glance at the singularly elaborate and beautiful ceremonies prescribed by the Roman Ritual for this solemn occasion, makes this quite clear. The same may be concluded from the very provident legislation of the Liturgy in virtue of which these Masses are granted extensive privileges, enabling them to be celebrated, with few exceptions, on almost all days of the year. It being then the mind and wish of the Church that these impressive rites should be performed, as far as circumstances permit, in all their fulness, we think that there is some obligation in not omitting, without sufficient reason, the Solemn Requiem Mass, and, consequently, the full exequial service of the Church. In the concrete case before us, judging from the data supplied, we do not see why the right and proper course ought not be followed. Certain exigencies, however, often render the substitution of the Private for the Solemn Requiem Mass perfectly legitimate,

just as the Office, and even the Mass may be altogether omitted for a reasonable cause. It must be borne in mind that the Rubrics do not always sanction the saying of a Private Requiem Mass in the same circumstances in which a Solemn one may be celebrated. There is only one case where the formal substitution of the former for the latter is recognised, and it is where the Private Mass is celebrated 'pro paupere defuncto cujus familia impar est solvendo expensas Missae exequialis cum cantu.'¹ In this case days admitting the solemn, admit also the Private Mass, 'De Requie,' under almost identical circumstances. From the foregoing, then, it will appear that in our opinion, for the reasons stated, the Solemn Mass ought not be omitted without some cause at least.² As to the second part of the query it is not edifying, to say the least, when a priest essays to sing High Mass, who does it so painfully that, instead of inspiring devotion in his hearers, he rather contributes to fill them with a feeling of disgust for the sacred function in which he is engaged. At the same time we fancy there are few priests who have so little music in their souls that they may not with training and practice acquire such proficiency in Plain Chant as will enable them to sing a Solemn Mass with tolerable, if not commendable, success. There is no obligation, or, as far as we are aware, no universally prevailing custom of having a Solemn Requiem Mass on the feast of All Souls. To be sure it would be desirable to have it. But we would say of this, as well as of every other occasion on which there may be question of having Solemn Requiem Mass, that it would be best to omit it altogether unless it can be carried out with due regard to the requirements of the ceremonial, and with the solemnity and sacredness befitting one of the most impressive functions of the entire Liturgy.

¹ Decr. S.R.C., n. 4024 (Nov. Ed.)

² For the method of carrying out the Exequial in small churches cf. De Hert, *Praxis Lit. Rit. Rom.*, cap. vii., §18.

ROSARY CHAPLETS AND THEIR INDULGENCES

REV. DEAR SIR,—Kindly say if a Rosary from which the cross becomes detached, or which has been re-chained or re-wired, loses its indulgences?

INQUIRER.

In the case of Chaplets or Rosaries, the indulgences are attached to the stones, or *beads* properly so called, and do not cease when the crucifix becomes lost or detached. Similarly, in an indulgenced crucifix, the image or figure retains the indulgences after it has become detached from the cruciform frame to which it is affixed. The Congregation of Indulgences has decided that the loss of a few stones does not invalidate the indulgences in the case of a Rosary, and the reason given for the decision is 'quia coronae eadem perseverant quoad formam moralem.'³ Hence Beringer⁴ concludes, 'On peut donc, sans crainte de perdre les Indulgences, enfiler les grains d'un chapelet dans un autre cordon ou dans un autre chaîne, et remplacer par d'autres les grains peu nombreux qu'on aurait perdus.' For purposes of greater security the method adopted by some people of not disengaging all the stones at once, but of renewing the wires according as the old ones are rejected, may be recommended.

P. MORRISROE.

³ Prinzivalli, *Resolutiones*, etc., n. 482.

⁴ *Les Indulgences*, vol. i., p. 333.

CORRESPONDENCE

THE NEBULAR THEORY AND DIVINE REVELATION

REV. DEAR SIR,—Father Selley, in his learned and most interesting article on the Nebular Theory, after remarking rightly that ‘there does not exist such a thing as a fixed star,’ proceeds to define a planet as ‘a cool opaque body, either in a solid or semi-solid state, revolving round another body, as a centre of centrifugal motion.’ I do not understand how the term, revolving, in any sense can help to define the nature of a planet. According to Sir William Herschel, our sun, with its numerous planets, is travelling towards the star Lambda in the constellation of Hercules.

Many dark bodies, such as that revolving around Algol in Perseus, are supposed to be extinct suns, now cold and dead, as they say will be the fate of our own sun some seventeen millions of years hence. May our sun then be described as a planet? Sir Robert Ball ended his series of lectures at the Royal Institution by declaring that no evidence can be conceived by the mind of man as necessary for the final proof of the Nebular Theory that we have not in superabundance already. The satellite of Neptune, revolving the wrong way (!) is only the last item of our system to settle down. In the course of ages it also will show no departure from the general rule. Final proof has only recently been forthcoming, but the great hypothesis of Laplace, with its corollary, now takes rank as the most tremendous fact in Nature. The corollary is that long after stars and suns are cold they meet in fierce collision and are dissolved into new nebulæ to start their cycles of the worlds again.

Flammarion tells us that this ‘final proof’ can never be more than a speculation, and cannot be proved by calculation. Astronomy is, indeed, a wonderful and progressive science, but its votaries should not run away with their theories so much. They must agree among themselves, and prove their theories by more convincing proofs, before declaring that we have more than abundant evidence for mere speculations.

In one of his late articles on ‘The Scale of the Visible Heavens,’ published in the March number of *Good Words*, Sir

Robert Ball admits 'that it not unfrequently happens that after much labour has been expended on observations of some particular star, the work turns out to be fruitless, the cause of failure being that the star is so remote that there is no possibility of measuring its distance with the appliances of our observatories.' If mistakes may be made about stars, how can we make sure of the nature and genesis of the Nebulæ?

N. MURPHY, P.P.

Kilmanagh.

BOOKS ON THE INDEX—ADDRESS OF SACRED CONGREGATIONS, FORMS OF APPLICATION—COPPER COLLECTIONS

REV. DEAR SIR,—I. Might I suggest that printed copies of all the books which are prohibited by the Index be printed and circulated through the priests. I am sometimes in doubt as to whether I may read a book which I would wish to read. It is also a fact that sometimes a priest reads *bona fide* a book which is strictly prohibited. Neither can we advise lay persons unless we have certain knowledge ourselves. A small payment would cover the cost of printing.

II. Printed forms of application to Roman Congregations for the various dispensations, etc., together with the addresses of those Congregations, would be useful.

III. I would like to have an opinion on the following subject:—It is the custom in many parishes in Ireland to have Sunday copper collections. It is not the practice of bishops, so far as I know, to demand an account of those collections from parish priests. I have heard an experienced parish priest conclude from the above premises that a parish priest may put part of that money to his own personal use. I hold the opposite opinion. Who is right?

April 10th, 1903.

J. G.

I

The first suggestion or request of our correspondent is ambiguous as it stands. We infer, however, that what he wants is not a library of all the books condemned by the Sacred Congregation of the Index, but merely a list of these books. We have no doubt that it would be useful to many.

priests for their own guidance and for the guidance of others to have a list of these books, and we are happy to be able to inform our correspondent that such a list is available, and can be got through any Catholic bookseller in Dublin or London for the sum of four or five shillings. The list has been recently most carefully revised and re-edited by our friend and former colleague, Dr. Thomas Esser, O.P., who is now Secretary of the Sacred Congregation of the Index. As an introduction to the list, our correspondent and all others whom it may concern, will find set forth in order the Apostolic Constitutions by which the Sacred Congregation is guided, and from which it derives its authority. For it must be remembered that it is not alone the books actually mentioned in the list that are forbidden, but also the classes of books mentioned in the Constitutions. The recent list was issued from the Vatican Press in 1900.¹

II

The Roman Congregation with which Irish priests are most frequently in correspondence regarding dispensations and all practical matters in these countries is the Sacred Congregation of Propaganda. Communications intended for this Congregation may be addressed as follows:—

All' Eccelmo. e Revmo. Signor Segretario,
Della S. Congregazione di Propaganda,
Piazza di Spagna,
Rome.

There are many ways of addressing the Secretary; but this will do as well as any other.

As to the forms of application for dispensations, we must refer our correspondent to standard works, such as Putzer's *Commentarium in Facultates Apostolicas*, or Gasparri's

¹ Index Librorum Prohibitorum SSmi. D. N. Leonis XIII. Jussu de Auctoritate Recognitus et Editus. Praemittuntur Constitutiones Apostolicae et Examine et Prohibitione Librorum. Romae: Typis Vaticanis. MCM. Quinque Libellae.

Tractatus Canonici de Matrimonio. Feije's treatise, *De Impedimentis et Dispensationibus Matrimonialibus*, will also be found helpful; for although he does not give specimen forms, like Putzer and Gasparri, he treats the subject in such a manner as to make it easy for his readers to put a complicated case in clear and practical form. In the case of faculties to bless beads and crosses and enrol in scapulars, we would direct our correspondent's attention to the Decree of the Holy Office, page 460, and our note on the subject, page 452.

III

Obligations differ in this matter according to the circumstances and legislation of the different countries. We are not aware that any general regulation has been made for Ireland. Our correspondent would be bound by a diocesan regulation if there be a general law in the diocese. If not, the Bishop can regulate such matters in each particular case according to the needs of the mission. If our correspondent has any practical difficulty, where no general law exists, and local custom does not come to his aid, the Bishop can easily solve it for him.

ED., I.E.R.

DOCUMENTS

DECREE OF THE HOLY OFFICE REGARDING THE POWER OF BISHOPS TO SUBDELEGATE CERTAIN FACULTIES

DECRETUM. SUPREMAE CONGREGATIONIS S. O. SUPER POTESTATE
EPISCOPI DIOECESANI SUBDELEGANDI FACULTATES IPSI AB
APOSTOLICA SEDE AD TEMPUS DELEGATAS.

In Congr. Gen. S. Rom. et Univ. Inquis. habita ab Emis. ac
Rmis. DD. Card. in rebus fidei et morum Gen. Inquisitoribus,
feria IV die 14 Decembris 1898, proposito dubio : *An possit
Episcopus dioecesanus subdelagare, absque speciali concessione,
suis Vicariis Generalibus aut aliis Ecclesiasticis Viris modo
generali, vel saltem pro casu particulari, facultates ab Apostolica
Sede sibi ad tempus delegatas?* Idem Emi. Patres responden-
dum censuerunt : *Affirmative, dummodo id in facultatibus non
prohibeatur, neque subdelegandi ius pro aliquibus tantum coar-
ctetur ; in hoc enim casu servanda erit adamussim forma
Rescripti.*

Insequenti vero feria VI, die 16 Decembris 1898, in solita
Audientia R. P. D. Adessori S. O. impertita, facta de iis omni-
bus SSmo. D. N. Leoni Div. Prov. Pp. XIII relatione, Sanctitas
Sua Emorum Patrum resolutionem adprobavit.

Quum insuper dubitatum fuerit, an quod praefatum Decre-
tum statuit de *Episcopo dioecesano*, intelligendum etiam sit de
Vicariis, Praefectis et Administratoribus Apostolicis iurisdic-
tionem ordinariam cum territorio separato habentibus ; SSmus.
D. N. in Audientia feriae V, die 23 Martii 1899, referente
R. P. D. Adessore S. O. respondet : *Affirmative.*

INDULT FOR PRIESTS OF THE THIRD ORDER OF ST. FRANCIS

E SACRA CONGREGATIONE INDULGENTIARUM. INDULTUM PRO
SACERDOTIBUS TERTII ORD. SAECULARIS S. FRANCISCI

Beatissime Pater,

Sacerdotes Tertii Ordinis Saecularis S. Francisci, ad
osculum S. Pedis provoluti, humiliter implorant ut, qui ex ipsis,
muneribus Sacerdotalibus inpediti fuerint quominus adsignatis

diebus Ecclesiam vel Oratorium adire valeant ad recipiendam Benedictionem Pavalem vel Absolutiones Generales cum adnexa Indulgentia Plenaria praefato Tertio Ordini concessas, easdem recipere possint quocumque die inter festi octiduum occurrente, ne tanto bono spirituali inculpabiliter priventur.

Et Deus, etc.

Vigore specialium facultatem a SS. D. N. Leone Pp. XIII sibi tributarum, S. Congr. Indulgentiis Sacrisque Reliquiis praeposita benigne annuit pro gratia iuxta preces, ceteris servatis de iure servandis. Contrariis quibuscumque obstantibus. Praesenti in perpetuum valituro.

Datum Romae ex Secretaria eiusdem S. Cong. die 11 Februarii 1903.

A. Card. TRIPEPI, *Praef.*

FRANCE AND THE POPE

LEO. XIII. RESCRIBIT EPISCOPIS GALLIAE GRATULANTIBUS DE 25 ANNO
AB ASSUMPTO SUMMO PONTIFICATU

LEON XIII. PAPE.

Chers Fils, Vénérables Frères.

Salut et Bénédiction Apostolique.

En ce temps où, de toutes parts, se multiplient pour Nous les causes d'affliction, alors que Notre âme est plus douloureusement affectée des tristesses qui Nous viennent de France, la lettre que, d'un commun accord, vous Nous avez envoyée pour Nous exprimer à l'occasion de Notre Jubilé pontifical vos vœux unanimes, a été une consolation pour Notre cœur.

Dans votre empressement à Nous féliciter si éloquemment et à Nous offrir des souhaits de bonheur à l'occasion de cet heureux événement et de la durée de Notre Pontificat, prolongée au delà de toute attente, Nous avons reconnu l'urbanité et la piété filiale des évêques de France et c'est de grand cœur que Nous vous offrons, à Notre tour, Nos vœux les meilleurs avec l'expression de Notre gratitude. Mais il semble hors de doute que ce témoignage éclatant de respectueuse soumission renferme et exprime, surtout dans les circonstances que traverse présentement l'Eglise, une plus haute signification. Nous y voyons, en effet, un témoignage évident et public de votre

union: non seulement de votre concorde mutuelle, mais aussi de votre étroite union au Siège Apostolique.

Or, Nous sommes convaincu que cette concorde des évêques doit être, au plus haut point, féconde et salubre. Elle sera d'un grand exemple pour la nation française, et il en résultera, entre vous et votre clergé, puis, entre le clergé et les fidèles, une entente plus cordiale encore qu'auparavant. Cet accord des esprits et des volontés, que, plus d'une fois, Nous avons instamment recommandé, les maux de l'Eglise qui s'aggravent de plus en plus à l'heure présente, Nous portent à le recommander plus fortement encore. Qui ne se sentirait, en effet, profondément ému, en face des machinations auxquelles sont en butte aujourd' hui les lois chrétiennes?

Quel évêque, vraiment vigilant, peut ignorer qu'une influence funeste, partout répandue, inculque à la multitude les erreurs les plus pernicieuses, arrache à l'enfance toute religion, livre au mépris les institutions de l'Eglise, s'efforce enfin de ruiner cette Eglise elle-même, fondée par le Christ? Et pourtant, dans toutes les branches de l'activité humaine, les nations ont ressenti les heureux effets de la foi divine; il est évident aussi que le progrès des Etats naît du respect de la religion, et que, les plus florissantes républiques ont été ruinées par l'impiété.

Seule, l'union des bons peut empêcher que la haine des méchants ne triomphe, c'est pourquoi, conscient de la volonté divine qui a fait de la chaire de Pierre le plus ferme appui de la religion, Nous avons tout tenté pour susciter, dans le clergé et dans le peuple, des résolutions proportionnées aux maux qui affligent l'Eglise. Aussi, lorsque Nous considérons ceux qui exercent l'autorité dans l'Eglise, sommes-Nous pénétré d'une joie profonde, en voyant les évêques obéir avec un zèle ardent à Nos exhortations et donner des témoignages éclatants de leur sollicitude pastorale.

Les évêques française, principalement, méritent cet éloge. car bien qu'ils aient eu à souffrir davantage du malheur des temps et de la difficulté des circonstances, ils n'ont pas cessé d'entourer de la plus profonde vénération le siège de Pierre et de Nous aider par leur travail à porter le poids de Notre charge.

Votre lettre nous est un témoignage de ces dispositions filiales à Notre égard; vous y consolez Notre tristesse au milieu des maux qui nous assiègent et vous y montrez des cœurs, non seulement disposés à l'obéissance, mais encore prêts à aller, s'il en était besoin, au devant de Nos préoccupations. Nous vous

félicitons donc, et de votre zèle à défendre la foi des ancêtres et du bel exemple de concorde que vous donnez à votre troupeau. Vous gardez vraiment, avec une sainte et inviolable fidélité, la mémoire des premiers évêques de France, mémoire illustre et digne des louanges les plus hautes.

C'est à eux que la France doit d'avoir pu ajouter, à ses autres titres de gloire, le nom de catholique; c'est par les évêques encore que la religion y sera maintenue à notre époque, dans tout son éclat. Il faut vous attacher fortement à ces traditions si vous voulez être assurés de préserver de toute atteinte la gloire de la France très fidèle, et de repousser efficacement les efforts des impies. Comptant sur votre vertu que Nous connaissons par expérience, Nous ne doutons pas que, pour obtenir ces heureux résultats, vous ne combattiez avec la constance de vos prédécesseurs.

Et Notre confiance dans cette fermeté ne fait que s'accroître, lorsque Nous considérons tous les bons Français qui gardent dans leur cœur cette noblesse que votre illustre nation s'est acquise par l'accomplissement des œuvres de Dieu. L'épreuve qui les accable n'est pas une raison, en effet, d'attendre moins de vos fils, et la mauvaise fortune ne peut les dépouiller du nom si honorable de catholiques. Nous mettons aussi Notre espoir dans les prières que vous adressez à la vénérable Jeanne d'Arc et Nous avons la confiance que cette vierge si bonne vous sera d'un puissant secours.

Saisissant l'occasion de ces solennités jubilaires, vous Nous priez instamment de mettre Jeanne, toujours invaincue, au nombre des bienheureuses: ce serait pour Notre amour paternel une véritable satisfaction que d'accorder à la France catholique, comme une nouvelle marque de bienveillance, cette grâce tant désirée. Mais vous n'ignorez pas que, dans l'affaire si grave que vous Nous proposez, on doit religieusement observer les lois qui règlent la procédure de la Sacrée Congrégation des Rites. C'est pourquoi Nous ne pouvons maintenant que demander à Dieu de faire aboutir cette cause au gré de vos désirs.

Cependant, en témoignage de Notre bienveillance, et comme gage des faveurs célestes, Nous vous accordons de tout cœur dans le Seigneur, à vous et à vos fidèles, la bénédiction apostolique.

Donné à Rome, près Saint-Pierre, le 15 août de l'année 1902, de Notre Pontificat la vingt-cinquième.

LEON XIII. PAPE.

FRANCE AND THE POPE

EPISTOLA EPORUM GALLIAE GRATULANTIUM DE ANNO 25 AB
ASSUMPTO SUMMO PONTIFICATU

Très Saint Père,

L'Eglise de France est trop fière de son titre de Fille première-née de l'Eglise, pour ne pas saisir avec empressement toutes les occasions de témoigner, au Siège apostolique et à Votre personne sacrée ses sentiments d'amour, de fidélité et de dévouement.

C'eût été pour nous, assurément, une grande joie que de nous retrouver groupés autour de Votre Sainteté en ces solennités si imposantes du 20 février et du 4 mars, qui célébraient l'aurore de la vingt-cinquième année de Votre Pontificat. Si nous n'y étions pas tous, Très Saint Père, l'épiscopat français y était dignement représenté. et tous, dans une même pensée de filiale affection, nous Vous avons exprimé, dès la première heure nos félicitations et nos vœux.

Mais voilà qu'aujourd'hui, impatient de déposer aux pieds du du Saint-Siège, en poursuivant sa mission, en développant son admiration, le monde catholique, dans un élan magnifique de foi et de piété, devance les dates officielles, et que les Gouvernements eux-mêmes s'empressent de rendre hommage au Pontife providentiel dont l'énergie et la sagesse, en affirmant les droits du Saint-Siège, en poursuivant sa mission, en développant son influence, ont porté si haut le prestige de la papauté.

Les Evêques de France, eux non plus, ne veulent pas attendre pour s'associer, de nouveau, et par un acte public, à cette manifestation universelle, si consolante et très significative.

Ils tiennent à Vous redire une fois de plus, Très Saint Père, ce qu'ils Vous ont dit maintes fois déjà: qu'ils sont les fils soumis, dévoués, aimants de Votre Paternité; qu'ils protestent contre les entraves mises par l'impiété à l'action apostolique de l'Eglise; qu'ils souffrent de vos épreuves; qu'ils partagent vos préoccupations, vos soucis, vos peines; qu'ils reçoivent avec respect tous vos enseignements; qu'ils entrent pleinement dans les voies que Vous leur avez tracées et qu'ils sont prêts à tous les sacrifices pour seconder vos desseins.

Nous sommes heureux aussi, Très Saint-Père, de renouveler ici, au nom de l'Eglise de France tout entière, l'expression de

notre vive et profonde gratitude pour les marques incessantes d'affection que Votre Sainteté a prodiguées à notre pays ; car rien ne nous console autant, au milieu des tribulations de l'heure présente, rien ne nous soutient davantage que se sentir, toujours vigilante, toujours paternelle, Votre sollicitude pour la France ; et nous voudrions pouvoir Vous donner l'assurance que demain, ayant repris conscience du rôle glorieux que la Providence lui a assigné dans le monde, la France saura répondre aux avances du Saint-Siège et faire encore les Œuvres de Dieu parmi les nations.

Enfin, Très Saint Père, ce désir de pacification, cet espoir d'un relèvement prochain et d'un avenir fécond pour notre pays nous pressent de confier à Votre cœur, en la circonstance solennelle de Votre Jubilé pontifical, le vœu qui est la prière instante de l'Eglise de France, de voir bientôt-sur les autels notre Jeanne d'Arc, cette *Fille de Dieu*, comme disaient ses voix, en qui s'incara, au XV^e siècle, l'âme de la patrie française et qui a passé dans notre histoire comme une radieuse apparition de l'amour du Christ pour les Francs. Que du moins cette année jubilaire ne s'achève point sans que la cause ait fait le pas décisif si impatiemment attendu !

Et nous ne craignons pas, Très Saint Père, que ces instant ces de l'Episcopat français paraissent à Votre Sainteté, ni téméraires, ni indiscrètes ; car pour en avoir recueilli si souvent l'aveu sur vos lèvres, nous savons qu'elles sont l'écho de votre propre sentiment, à tel point qu'il nous semble, au contraire, entrer dans vos vues en sollicitant cette insigne faveur.

19 Juillet 1902.

CERTAIN RIGHTS AND PRIVILEGES OF CARDINALS

DECRETUM. CIRCA JURA ET HONORES PP. CARDINALIBUS ADSERENDA
IN NONNULLIS CIRCUMSTANTIIS

De iuribus et honoribus purpuratis Patribus adserendis in actis quibusdam, quae ad ipsorum munus ac dignitatem spectant, R. P. D. Franciscus Riggi, apostolicis caeremoniis praefectus, S. Congregationi Caeremoniali dubia proposuit quae sequuntur :

Dub. I.—Utrum purpurati Patres ad ordinem diaconorum vel presbyterorum pertinentes, sed episcopali consecratione non aucti, crucem ante pectus, more episcoporum, deferre possint,

sive domi intra romanam Curiam, sive ubique locorum extra ipsam Curiam.

Dub. II.—Haud semel accidit ut Patres Cardinales electi Protectores, in solemnibus possessionis, pro simplici aulaeo, duobus a solo gradibus, usi sint throno proprie dicto, tribus a pavimento gradibus elevato, superimposita umbella, seu peristromate. Contigit etiam ut, Cardinali Protectore templum subeunte, decantata fuerit, quemadmodum in possessionu Tituli, antiphona: '*Ecce sacerdos magnus*'; vel '*Fidelis namque.*' Denique ut idem Cardinalis Protector, in ecclesia publica confraternitatis aut religiosi ordinis, palliolum, seu *mantelletum*, deposerit.

Ad certam normam pro variis casibus constituendam quaeritur:

1°. Utrum Patribus Cardinalibus, qui alicuius ecclesiae Protectores a Summo Pontifice fuerint renunciati, cum plena in ipsam iurisdictione, memorata signa honoris, in solempni possessionis ritu, competant.

2°. Utrum purpurati Patres electi Protectores ordinum regularium, monasteriorum, confraternitatum, aliorumve institutorum, possint, dum possessionem ineunt, in horum aedis aula maiori, vel in interiore sacello; aut ad ianuam templi vel adnexi publici oratorii excipi cum cantu antiphonae: '*Ecce sacerdos magnus,*' vel: '*Fidelis namque.*'

3°. Utrum iidem Cardinales Protectores ordinum regularium, monasteriorum, confraternitatum, aliorumve institutorum, possint in interiore aula religiosae domus vel confraternitatis vel instituti; aut etiam in ecclesia vel publico oratorio, thronum, adhibere triplici cum gradu, superimposita umbella, seu peristromate.

4°. Utrum liceat iisdem palliolum deponere et, relecto supari, seu *rochetto* et *mozzeta*, adstare in ecclesia vel in publico oratorio, si in alterutro locum habeat actus possessionis.

5°. Purpuratis Patribus, qui a Summo Pontifice fuerint dati Protectores regnis, civitatibus, academiis, aliisve, competantne peculiaris honoris aliqua signa.

Dub. III.—Si contigua ecclesiae aedes propria sit Cardinalis Titularis, eademque inhabitetur a religiosa familia vel instituto subiecto alteri Cardinali utpote Protectori, utri purpurato liceat intra aedem ipsam incedere cum *mozzeta* tantum.

Dub. IV.—1°. Utrum Cardinalis Protectoris collocari insignia, seu stemmata, possint super ianua domus aut templi ad

religiosam familiam, ad confraternitatem aliudve institutum pertinentium.

2°. Item probandane sit consuetudo in Urbe recepta, ponendi super ianuis templorum ad confraternitates pertinentium insignia seu *stemmata* Primicerii una cum *stemma* Cardinalis Protectoris.

Super proposita dubia, auditis tribus S. Congregationis Caeremonialis consultoribus, Eminentissimi Patres, in comitiis habitis die xiii mensis Maii an. MCMII in Aedibus Vaticanis, ita respondendum censuerunt :

Ad I^{um}. *Nihil innovetur.*

Ad. II^{um}. 1°. *Affirmative.*

2°. *Negative*, i. e. excluso cuiusvis antiphonae cantu.

3°. Ad primam partem *affirmative* : ad secundam *negative*.

4°. *Negative.*

5°. *Negative.*

Ad III^{um}. Competit utrique.

Ad IV^{um}. 1°. Insignia, seu *stemmata* Cardinalis Protectoris super ianuas domus rite apponuntur.

— Id ubi fieri nequeat, poterunt apponi super ianuas ecclesiae, sed una cum *stemma* Romani Pontificis, et nisi ratio habenda sit potioris iurisdictionis aut patronatus.

2°. *Negative.*

Facta de his, per me infrascriptum Cardinalem S. Congregationi Caeremoniali Praefectum, relatione SSmo D. N. Leoni XIII Pont. Max., Sanctitas Sua omnia adprobavit et confirmavit, die xxx eiusdem mensis et anni.

ALOISIUS Card OREGLIA A S. STEPHANO,
S. Congr. Caerem. Praefectus.

L. ✠ S.

LUDOVICUS GRABINSKI, *Secretarius.*

SODALITY OF THE STATIONS OF THE CROSS

E SACRA CONGREGATIONE INDULGENTIARUM. URBIS ET ORBIS—
DECRETUM. DE ERIGENDIS SODALITATIBUS VIAE CRUCIS
VIVENTIS

Pietati Christifidelium fovendae nihil est tam aptum, nihil tam efficax, quam frequens Dominicae Passionis meditatio, in qua dum ipsi recolunt quanta Verbum Dei Caro factum pro nobis pati dignatum est, eorum corda ad poenitentiam

excitantur, et ad redamandum Christum Iesum vehementer inflammantur.

Iam vero inter plura quae id praestant pia exercitia, illud procul dubio prae ceteris eminet, quod a *Via Crucis* nuncupatur, a S. Leonardo e Portu Mauritio primitus invectum, et in universa catholica Ecclesia tam salubriter propagatum.

Quoniam vero plures vel occupationibus distenti, vel valetudine laborantes, prohibentur quominus integro huiusmodi pio Exercitio vacent, nonnulli pietatis zelo praestantes viri, ne spiritualium fructum ex eodem Exercitio manantium copia deperdatur, Sodalitates quasdam instituere excogitarunt ex quatuordecim sociis constantes, qui singuli unam quotidie sibi attributam ex quatuordecim stationibus meditando peragant, ad instar Sodalitatum *Rosarii Viventis*.

Hinc Ssmo. Dno. Nostro Leoni PP. XIII preces humiliter sunt delatae, ut praedictas Sodalitates, earumque leges approbare, et nonnullas sociis indulgentias tribuere dignaretur.

Has porro preces, relatas in audientia habita die 16 Augusti 1901 ab infrascripto Cardinali Praefecto S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae, Eadem Sanctitas Sua peramanter excepit, Sodalitatesque Viae Crucis *Viventis* summopere commendans approbavit, earumdemque leges, prout in subiecto schemate prostant, auctoritate sua sancivit, servandasque mandavit, simulque indulgentias omnes in indice huic Decreto inserto contentas in perpetuum benigne concessit, defunctis quoque applicabiles.

LEGES SERVANDAE IN ERIGENDIS SODALITATIBUS VIAE CRUCIS VIVENTIS

I. Exercitum *Viae Crucis Viventis* instituitur, ad instar *Rosarii Viventis*.

II. *Via Crucis vivens* nihil aliud est, quam invitamentum atque tyrocinium ad completam Viam Crucis, iuxta formam in Ecclesia catholica adhiberi solitam, uberiori aedificationis fructu, atque indulgentiarum ac privilegiorum a SS. Pontificibus concessorum thesauro multo locupletiore ditatam.

III. Quaelibet Sodalitas ex quatuordecim sociis constat, et nonnisi in Ecclesiis, vel Oratoriis publicis sive semipublicis vel etiam in Communitatibus, ubi Stationes Viae Crucis rite erectae existunt, constitui debet.

IV. Ius constituendi Sodalitates in toto Ordine, seu ubique locorum, residet in Ministro Generali Ordinis Minorum

S. Francisci ; inter limites propriae Provinciae, in Provincialibus ; in respectivo districtu, in Guardianis eorumque vices gerentibus, sive per se, sive per suos subditos ad id deputatos.

V. Spectat iure primario ad Ministrum Generalem ubique locorum deputare Directorem Sodalitatum religiosum eiusdem Ordinis, et ubi hic desit, sacerdotem sive saecularem, sive regularem, qui personarum ad novam sodalitatem pertinere cupientium catalogum conficiat, atque custodiat. Idem possunt Provinciales, nisi auctoritas Ministri Generalis obstet, intra limites propriae Provinciae, et etiam Superiores locales, depender tamen a Ministro Provinciali.

VI. Ad Directorem spectat nominare Zelatores et Zelatrices, qui vel quae personas inscribendas prudenter quaerant, eidemque Directori proponant.

VII. Ad exercitium Viae Crucis viventis rite peragendum et ad indulgentias eidem adnexas lucrandas requiritur meditatio Stationis unicuique per sortem adsignatae, et recitatio trium *Pater, Ave et Gloria*, manu tenendo Crucifixum ex materia solida confectum, et ad hoc benedictum sive a Ministro Generali, sive a Ministro Provinciali in respectiva Provincia, vel a Superiore locali, aut etiam ab ipso Directore, vel alio Sacerdote a Ministro Generali delegato.

INDEX INDULGENTIARUM SODALITATIBUS VIAE CRUCIS VIVENTIS TRIBUTARUM

Omnes Christifideles ab aliquo Directore in Sodalitatem admissi, sequentes Indulgentias lucrari possunt :

I. Primo die festo postquam Sodalitatem adiverint *plenariam indulgentiam*, si eodem die vere poenitentes, confessi, S. Synaxim susceperint.

II. Festis Nativitatis Domini, Circumcisionis, Epiphaniae, Paschatis, Ascentionis, Corporis Christi, Pentecostes, SSmae. Trinitatis ; item singulis feriis Sextis mensis Martii, nec non festis Inventionis et Exaltationis S. Crucis, SS. Stigmatum S. P. Francisci, et eiusdem die natali, *plenariam indulgentiam*, dummodo quisque sodalium quotidie sibi adsignatam Stationem sedulo sancteque peregerit mense integro, simulque contritus et confessus S. Synaxim sumpserit, et aliquam Ecclesiam diebus supra statutis visitaverit, et inibi aliquamdiu ad mentem Summi Pontificis preces effuderit.

III. Die semel quotannis eligenda item *plenariam*, si quilibet e Sodalibus per annum integrum quotidie stationem sibi propriam

peregerit, simulque memorata die vere contritus, confessus et sacra Synaxi refectus, uti supra oraverit.

IV. Pro quotidiano exercitio *centum dies* diebus ferialibus ; *septem annorum et totidem quadragenarum* diebus dominicis aliisque per annum festis, nec non per totam maiorem Hebdomadam.

Contrariis quibuscumque non obstantibus.

Datum Romae, ex Secretaria eiusdem S. Congregationis die 16 Augusti 1901.

S. Card. CRETONI, *Praefectus*.

L. ✠ S.

Pro R. P. D. FRANC. Archiep. Amiden., *Secretario*.

JOSEPHUS M. Canonicus COSELLI, *Substitutus*.

**POWER OF CONFERRING DEGREES IN THEOLOGY AND
PHILOSOPHY GRANTED TO THE SEMINARY OF ROCHESTER**

CONCEDITUR EPO. ROFFENSI UT ALUMNIS DIOECESANI SEMINARI
CONFERRE VALEAT GRADUS ACADEMICOS IN FACULT. THEOL.
ET PHILOS

LEO PP. XIII.

Ad perpetuam rei memoriam.

Romani Pontifices Sacrarum Disciplinarum custodes et vindices, quae in ipsarum bonum evadant atque incrementum paterno studio comparant. Cum itaque venerabilis Frater Bernardus Mac-Quaid, Episcopus Roffensis in Statibus Foederatis Americae Septentrionalis, instanter a Nobis petierit per tramitem Congregationis de Propaganda Fide pro Dioecesano S. Bernardi Seminario facultatem conferendi gradus Academicos in facultate tum Theologica, tum Philosophica, Nos, collatis consiliis cum venerabilibus Frat. Nris S. R. E. Cardinalibus negotiis ut supra Propagandae Fidei praepositis, attentisque expositis, ac singulari commendatione tum Metropolitanus Archiepiscopi Neo-Eboracensis tum aliorum Episcoporum, Antistitis memorati preces benigne excipiendas existimavimus. Quae cum ita sint, omnes ac singulos, quibus hae litterae Nostrae favent, peculiari benevolentia complectentes et a quibusvis excommunicationis, suspensionis et interdicti aliisque ecclesiasticis sententiis, censuris et poenis, si quas forte incurrerint, huius tantum rei gratia, absolventes et absolutos fore censentes, Motuproprio atque ex certa scientia et matura deliberatione Nostris, de apostolicae potestatis plenitudine praesentium vi

perpetuumque in modum nunc et pro tempore existenti Ordenario Roffensi facultatem facimus conferendi gradus Academicos in Sacra Theologia et in Philosophia alumni Seminarii Dioecesani S. Bernardi qui de sua probitate et doctrina experimenta praeberint, his servatis adamussim conditionibus et legibus. I. Ut unusquisque ex candidatis in supradicto Seminario, si de Philosophia agatur, saltem per unum annum pro baccalaureatu, per duos annos pro prolytatu, per tres annos pro Doctoratus laurea Philosophicis doctrinis vacaverit; si vero de Theologia sermo sit, saltem per duos annos pro baccalaureatu, per tres pro prolytatu, per quator pro Doctoratus laurea huic sacrae disciplinae operam dederit. II. Ut opportunum subierit examen in rebus philosophicis ac theologicis orale tantum pro gradibus inferioribus, orale et scriptum pro Doctoratu, praeside Episcopo aut eius Vicario Generali vel alio sacerdote ab eodem Ordinario deputando, et coram tribus saltem professoribus. III. Ut postquam candidatorum quisque dignus habitus fuerit qui laurea decoretur, is in manibus Episcopi vel eius ut supra Delegati fidei professionem iuxta formam a fe: re: Pio PP. IV Praed. Nos. praescriptam, iis additis quae in exemplari edito in vim decreti Congregationis Tridentini Concilii decretis interpretandis praepositae sub die XX Ianuarii anno MDCCCLXXVII atque heic adiecto continentur, rite emittere teneatur. His rite persolutis studiorumque curriculo emenso candidatus ab Episcopo vel eius vices-genente apostolica Nostra auctoritate creabitur declarabitur in Philosophica, aut respective in Theologica facultate Doctor et Magister, collatis illi omnibus et singulis iuribus ac privilegiis quibus alii sic promoti tam in athenaeo almae huius Urbis Nostrae quam in totius Orbis studiorum Universitatibus de iure vel consuetudine aut alias quomodolibet potiuntur et gaudent. Decernentes praesentes litteras semper firmas, validas et efficaces existere ac fore, suosque plenarios et integros effectus sortiri atque obtinere, ac illis ad quos spectat et pro tempore quandocumque spectabit in omnibus et per omnia plenissime suffragari sicque in praemissis per quoscumque iudices ordinarios et delegatos iudicari ac definiri debere, ac irritum et inane si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari. Non obstantibus in contrarium facientibus quibuscumque. Datum Romae apud S. Petrum sub annulo Piscatoris die XX Martii MDCCCCI Pontificatus Nostri anno vigesimo quarto.

ALOIS Card. MACCHI.

**POWER OF CONFERRING DEGREES GRANTED TO DR. M'QUAID
FOR HIS SEMINARY OF ROCHESTER**

E SACRA CONGREGATIONE PROPAGANDAE FIDEI. NUNTIVM DATUR DE
PRIVILEGIO CONCEDENDI GRADVS ACADEMICOS IN SEMINARIO
ROFFENSI

Illme ac Rme Domine,

Dum Amplitudo Tua Romae nuper versaretur pro visitatione SS. Liminum App. amplam relationem huic S. Congregationi praesentavit circa statum sui Seminarii S. Bernardi in ista dioecesi Roffensi, enixe rogans ut eidem a Sanctitate Sua privilegium concederetur conferendi gradus academicos in Theologia et Philosophica facultate.

Sanctitas Sua, cui haec petitio oblata fuit, valde gavisus est de florenti statu praedicti Seminarii et jucundissimum mihi est tibi significare eandem Sanctitatem Suam, attenta etiam singulari commendatione tum Metropolitanus Archiepiscopus Neoboracensis, tum aliorum Episcoporum, tuas supplices preces benigne accepisse et imploratum privilegium praefato Seminario auctoritate sua concessisse. Hisce adnexum Amplitudini Tuae transmitto relatum Breve Pontificium, et interim Deum rogo ut Te diu sospitem servet.

A. T. addictissimus Servus,

M. Card. LEDOCHOWSKI, *Praef.*

ALOISIUS VECCHIA, *Secrius.*

Romae die 23 Aprilis 1901.

R. P. D. BERNARDO MACQUAID,

Episcopo Roffensi.

NOTICES OF BOOKS

THE OLDEST CODE OF LAWS IN THE WORLD. By C. H. Johns, M.A. Cambridge: T. and T. Clark.

THIS is the legislation of Hammurabi. The liveliest interest now attaches to everything belonging to this great king, who is the Amraphel mentioned in Genesis xiv. Till a few years ago Amraphel was to Biblical students little more than a name, but more recent discoveries have justified Schrader's identification of him with Hammurabi, the sixth king of the first so-called 'Babylonian dynasty.' Then in January, 1902, a *stèle* was discovered at Susa (Persepolis, in Elam) which contained the laws of the famous monarch. The laws were published, with an accompanying translation in October of the same year by Père Scheil, the distinguished Assyriologist, who has made a special study of Elamite history. As, however, his rendering here and there was a paraphrase, the Cambridge lecturer on Assyriology, C. H. Johns, who is already well known by his editions of Assyrian legal documents, has now issued an exactly literal translation. Besides being a boon to students, this publication brings Hammurabi's laws within reach of a much wider circle of readers. As regards the intrinsic nature of the legislation, suffice it here to say that its high moral tone is remarkable. It may be interesting in connection with this to know that such was the veneration in which this code was held, that it was still studied in Babylonia two thousand years after Hammurabi's reign.

R. W.

EINLEITUNG IN DAS N. TESTAMENT. Dr. Belser. Herder.
852 pp., 8vo. Price, 12s.

THERE is a marked improvement in the Introductions to the New Testament published in recent years as compared with their predecessors. Valroger and Reithmayr were indeed excellent in their day, but that day is long past. Even Schäfer's excellent little work (1898) does not contain all the information a student needs. This, of course, applies with still more reason to the general Introductions

by Kaulen, Cornely, Trichon, etc. The very nature of these works precluded any detailed and satisfactory treatment of many important questions. It was indeed, he tells us in his preface, the want of such a book that induced the Tübingen Professor of Scripture to publish his 'Einleitung.' Here we have all the problems of the present day discussed at full length. Great attention is paid to what may be called the historical environment of the composition of the Gospels and Epistles. Every reader must be struck by the unusually large number of passages and references that are quoted and explained for the purpose of delimiting the date, scope, etc., of these inspired writings. They really give the Introduction the appearance of an historical commentary. This feature of Dr. Belser's work is evidently due to the necessity of refuting the theories of Harnack, Holtzmann, Weiss, etc. The refutation is thorough-going. The Synoptic problem is ably handled. We should, though, like to see more space than from page 233 to page 259 devoted to it. However, we must say that the 'problem' has always seemed to be a fictitious one. Tradition is a safe guide, but when *soi-disant* critics attempt, by counting words and phrases, to account for the mutual relations between Gospels, there will be no end to theories. The hypothesis of the double recension of the Acts, based on the remarkable variants of codex D. is equally well treated of. But this was only what was to be expected in a work by the author of the well-known *Beiträge zur Erklärung der Apostelgeschichte*. The section on the history of the Canon is especially good. It may be said in a word that on everything appertaining to the New Testament the reader is put in possession of the results of the best and most recent criticism. No more useful book could be put into the hands of students. Dr. Belser writes in a truly Catholic spirit which cannot but have a beneficial effect on his readers.

J. C. D.

DER BIBLISCHE SCHÖPFUNGSBERICHT. Dr. Kaulen. Herder.
Price, 1s.

ANY work from the pen of the celebrated professor of theology in Bonn University is sure to be good. Throughout his long career Dr. Kaulen has been conspicuous for the breadth of his views, the accuracy of his knowledge, and the intensity of his orthodoxy. Among Catholic scholars of the present day he

occupies a prominent place, and his nomination as a member of the Biblical Commission has given universal satisfaction. Works such as Dr. Kaulen's *Assyrien u. Babylonien, Einleitung in das N. T.*, and many others—the articles in the *Kirchenlexicon* included—are quite sufficient to establish his reputation. The latest contribution which he has made to exegesis, namely, this Commentary on the Hexaemeron, will be found very useful, especially to students of Hebrew. It has a character of its own that distinguishes it from the recent commentaries on the same subject by Hummelauer and Zapletal.

J. C. D.

HANDBOOK OF THE HISTORY OF PHILOSOPHY. By Dr. Albert Stöckl. Part II. Scholastic Philosophy. Translated by the Rev. T. A. Finlay, S.J., M.A. Dublin: Fallon and Co. Price 5s. net.

STUDENTS of Philosophy will have a warm welcome for this long-expected publication. The first part of Father Finlay's translation of Dr. Stöckl's admirable work was published in 1887. A note on the fly-leaf of the present volume says : ' This part is issued separately for the convenience of those who have already procured Part I. The arrangement of the pages is continuous with that of Part I. Both parts form one volume, which can now be had complete from the publishers.'

Outside the Catholic schools, Scholastic Philosophy has been neglected and unknown, if not despised, in modern times. Hence the pressing need for a fair and clear historical presentation that may attract the English reader. The intrinsic merits of the present handbook give us grounds for hoping that it will satisfy this want. Amongst present day philosophers a juster and fairer appreciation than heretofore of the value of mediæval Philosophy, is beginning to prevail. Dr. Stöckl's historical survey of the period is concise and attractive, as well as being sympathetic and reliable, and comes out at an opportune time for the stranger to Scholasticism.

In our Catholic schools, also, the want of some such historical handbook in English was keenly felt. The teaching of Philosophy nowadays is said to have developed into a mere critical and historical exposition of the subject. That is a natural development which makes up for the absence of any

sound, comprehensive system of Philosophy in all those places where Kantism has wrought ruin and desolation. But it is a charge which certainly cannot be urged against us. Rather do we err in the other extreme. Philosophy would have an altogether new interest for students—a living human interest—if they gave a little more attention to its most attractive aspect—its history. Father Finlay's handbook will surely be an invaluable help to them in this direction. Needless to say, the translation is excellent, and will be found to be wonderfully clear, although the subject itself is not always so.

P. C.

SCRIPTOR SACER, SUB DIVINA INSPIRATIONE. Fr. Zanecchia, O.P. Pustet. 1903.

THE author of this brochure was for a time professor in the Ecole Biblique in Jerusalem. He is well known to students through his work on Palestine, and through another on the Inspiration of Scripture, which appeared about four years ago. In it he gave a very useful explanation of the relevant passages in the Biblical Encyclical, and he also reviewed the opinions of several theologians who had written on Inspiration before the publication of the *Providentissimus Deus*. Among these theologians was Cardinal Franzelin, whose classic treatise, *De Scriptura et Traditione*, is known to all. The view taken of the Cardinal's teaching did not meet the approval of Father Van Kasteren, S.J., whose article, *Franzelin en Zanecchia*, appeared in the *Studien*. The present brochure is a rejoinder.

L. T.

CURSUS PHILOSOPHICUS IN USUM SCHOLARUM. Auctoribus Pluribus Philosophiae Professoribus in Collegiis Valkenbergensi et Stonyhurstensi, S.J.

PARS I. LOGICA. Auctore Carolo Frick, S.J. Editio Tertia Emendata.

THIS treatise was first published in 1893, and it now reaches its third edition. We are not sure if it is well known or very popular, but we believe it deserves to be. It devotes about 100 pages to formal and about 200 to material logic. The author does well to bestow special care on that department of Philosophy which deals with the foundations of Truth and Certainty that are so much questioned in modern systems.

A course of study that is amply wide for any student of Logic is ably and admirably condensed into the handy dimensions of this volume. Of course it supposes the assistance of a teacher. The first part especially could not be mastered by the beginner without such assistance. With his aid it will be found most satisfactory. The power and clearness of thought are striking throughout. The terseness and crispness and accuracy of expression are very attractive features. They remind us of the valuable *notulae*, or notes, in which the teacher of experience often crystallizes his lectures for his students. We wish it a wide circulation in the schools.

PARS VI. (Ejusdem Cursus), PHILOSOPHIA MORALIS.
Auctore Victore Cathrein, S.J. Editio Quarta ab Auctore
recognita.

THIS volume forms the sixth and last of the same 'Cursus Philosophicus,' the four intermediate volumes being Ontology (Frick), Natural Philosophy (Haan), Psychology, and Natural Theology (Boedder). Father Cathrein's Moral Philosophy extends to close on 500 pages, and will be found to be a good, useful class-book. It contains ample matter for the ordinary reader, and abundant references to the scholastic masters for those who may be stimulated by the author's suggestive treatment to search more deeply into the difficult questions in which Moral Philosophy abounds. It is perhaps scarcely to be expected that a text-book would attempt a full and adequate solution of those problems. We are satisfied at finding questions clearly stated, lines of argument plainly indicated, objections fairly proposed, and principles of solutions suggested. On all these points the text-book before us is satisfactory; and when we remember the great labour involved in compiling such a treatise, especially in view of the many modern errors to be dealt with, we must congratulate the author on having achieved his share in the important work of furnishing the Catholic student with a new Course of Philosophy.

Students are often disheartened at finding obscure terms and loose reasoning in the exposition and proofs of some of the most fundamental *theses* dealt with in their text-books. This usually arises from the requirements of brevity, but sometimes, one is tempted to think, from a want of original thought or a failure to grasp the thoughts of the great masters on the part

of the authors. The present volume is an improvement on any we have met in this respect, and some very excellent pieces of clear exposition and proof are to be found in its pages. Still, in places, we have looked for light, and failed to find it. A clear distinction is rightly drawn between what natural reason can do for us in Ethics, and what Revelation has added regarding the Supernatural. It is very difficult to meet directly, in the Science of Ethics itself, the position and teaching of modern secular moralists—as we may call them—for it is in their *presuppositions* that they differ fundamentally from us, in their outlook on man's nature, life, and destiny, leaving out of the whole question, as they do, God, immortality, a future life, the fall of man, and the consequent struggle between higher and lower appetites; and Moral Philosophy is not the place to deal directly with these conceptions. They entail, however, on the moral philosopher the duty of being very clear and explicit in his treatment of the 'Finis Ultimus,' the 'Natura Moralitatis,' and the 'Norma Moralitatis.' It is in these, precisely, we could wish for something more and something better than our author has given us. We are told (not, however, in the present book alone) that the '*objectum beatitudinis humane necessarium et sufficiens*' cannot be '*voluptas*' nor '*ipsa substantia animae*.' We have never heard or read of anyone who said they were. How could the soul itself be the '*objectum beatificans*'—beatifying the soul itself? '*Voluptas*' may have been claimed by some as the '*beatitudo subjectiva*,' which is a different thing altogether; and we have always thought that the true relations between that same '*voluptas*' and '*beatitudo*' still need to be more fully and fairly explained than they have hitherto been in our hand-books of Philosophy. To us, at least, it seems that an exaggerated opposition has been placed between them, as also between the '*bonum honestum*' and the '*bonum delectabile*.' The statement that a thing is '*bonum honestum*' '*inquantum est appetibile per se et praescindendo a delectatione quam affert (bonum honestum)*,' leaves much to be desired. The opinion which says that the moral goodness of an action is its '*utilitas ad finem ultimum*,' is refuted as erroneous by inconclusive reasoning, instead of being examined with a view to see if there be any truth in it or wherein it differs from the author's own opinion. According to the latter, morality consists in '*actus dependentia a voluntate libere operante et ratione advertente ad honestatem vel*

turpitudinem objecti.' In establishing this *thesis* he asserts that morality cannot consist in 'relatione conformitatis vel difformitatis cum regula morum,' for the extraordinary reason that morality is something common to both the good and the bad act, while with conformity and difformity there can be nothing in common! Have not both this at least in common that both belong to the category of 'relation'? The meaning of the above *thesis* entirely depends on the meaning of the 'honestas vel turpitudinem objecti.' Hence we inquire what is it that *makes* one object morally good, another morally bad? which is a different question from this: *How* is it that we know, *by what means* are we to judge, that this object (and consequently, of course, this act which is specified by it) is morally good, and that morally bad? Is it the same objective thing that formally constitutes the moral goodness of the object (the *essentiale constitutivum intrinsecum bonitatis objecti*), and is the 'norma' or 'regula' by which we are able to discern that goodness in the object? Here, where clearness of treatment is evidently of the first importance, we find in many textbooks only confusion. In addition to avoiding the latter we would wish to see in Father Cathrein's treatment of the matter a higher degree of the former. We are rightly told in a thesis that the 'norma proxima' is 'man's rational nature,' and the 'norma ultima' the Divine Essence; and a few pages farther on, in a corollary, that the 'honitas objectiva' can be rightly defined as the 'convenientia objecti per se ipsum ad naturam rationalem ut talem.'

But, then, the question arises: How does man's natural inclination towards what is 'bonum' or 'conveniens suae naturae rationali' become a *duty*, give rise to a *moral obligation*? Is that natural necessity by which every created nature tends towards its own 'good' the only moral obligation, the only constraining law of which natural reason is or can be cognisant? This, at once, brings us face to face with the godless and religionless Ethics of Modern Philosophy, with Utilitarianism and its 'good' without 'duty,' with Kantism and its 'duty' without 'good'; our task in Christian Ethics being to show that 'duty,' by implying a Superior Will and a Future Life, is thus *ultimately* identical with the 'good.' It is a disregard of those two implied truths that has doomed Utilitarianism to failure. We regret that the actual truth that is in Utilitarianism is not more candidly recognised by Catholic moralists in general. Utilitarian Ethics, if illogical, inoperative,

devoid of sanction, cannot, at 'all events, be attacked on the score of want of disinterestedness ; nor does it serve any good purpose to condemn the dark gropings of our less favoured adversaries after ' happiness ' as an epicurean pursuit of ' pleasure,' while we ourselves have the eye of faith (and *hope* as well as love) fixed firmly on our All-Good, All-Satisfying Father in Heaven. The reconciliation of ' happiness ' with ' duty,' of the ' good ' with the ' ought,' can be effected, and is effected, in Christian Ethics ; and there alone are Epicurianism and Kantism successfully avoided. Father Cathrein's *Moral Philosophy* is an able and effectual presentation of the Christian System of Ethics.

P. C.

THE LIFE OF ST. FLANNAN, PATRON OF KILLALOE. Translated and Annotated by Very Rev. S. Malone, V.G., M.R.I.A. Dublin: James Duffy and Co. 1902.

DR. MALONE has done valuable service to Irish ecclesiastical literature by his translation, and particularly by his annotation, of this life of St. Flannan. It is well that the life should be available for popular use ; but it is of still greater importance that Dr. Malone should have given young ecclesiastical students of history an object lesson as to how these ancient lives should be read and appraised. Dr. Malone is not only well versed in Irish history, particularly of the period in which St. Flannan lived, but he is gifted with the critical eye which makes his great store of knowledge so much more useful than it would otherwise be.

We are glad to notice that Dr. Malone has endeavoured to make some sense out of the old Irish sentences quoted in the Life. Such sentences are common enough in the biographies of Irish saints ; but until quite recently one had to go to the German Zeuss for anything like an intelligible interpretation of the principal ones. We do not know whether Dr. Malone's reconstruction of the sentences would pass all the critics, but, at all events, we are glad to have his version. There are few of our native scholars more capable of giving a correct rendering of those lines.

Dr. Malone has worked steadily and fruitfully in the field of Irish sacred literature for many years. This pamphlet, and his recent article on Dr. Zimmer's book, prove that his powers are as fresh and vigorous as ever. Long may they continue so.

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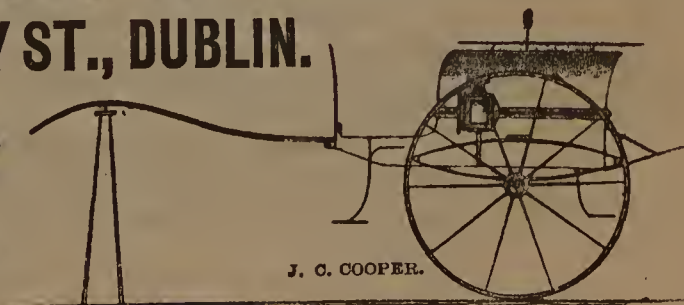
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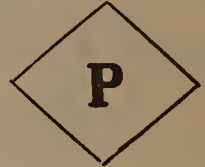
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